

A SERMON,
preached at Paules Crosse on
the Monday in Whitson weeke
Anno Domini 1571.

Entreating on this Sentence

*Sic Deus dilexit mundum, vt daret
vnigenitum filium suum, vt omnis
qui credit in eū non pereat, sed ha-
beat vitam eternam.*

So God loued the worlde, that he gaue his
only begotten sonne, that al that belcue on
him shoulde not perysh, but haue eternall
life. *John. 3.*

Preached and augmented by Iohn Bridges.

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THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS FIRST INSTITUTION

TO THE PRESENT TIME

BY JOHN DESHAUNES

ESQ; OF THE SOCIETY

IN TWO VOLUMES

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To the right honourable,
S^r William Cecill Knight, Baron
of Burghley, the Queenes Maiesties prin-
cipall Secretorie, and one of hir highnesse
most honorable priuy Counsell.



After the last assembly of
the high Court of Parliament
was dissolved (right honoura-
ble sir) being earnestly reque-
sted to preach at Pauls crosse
the Whitsun monday folow-
ing, according as it pleased
God to giue me at that time
his spirite of utteraunce (and
doth to al other that open their
mouth in the truthe & feare of
hun) I intreated on this par-
cel of the Gospel, red that day
Sic Deus dilexit mundum &c. Which Sermon finished, and
I ready to depart from the Citie home to Winchester. I was
importunately of diuers, and those of diuers sorts of callings,
set vpon, to haue the copie of my Sermon in all the haste to
printing, whose petition for a great while as fastly I withstood
as they did earnestly vrg the same, and shooke off all such su-
ters, as diuers times in like cases I had done befoze to other,
commending their zeale, but craying pardon to distrust their
aduers A.g. indgement

The Epistle Dedicatorie.

judgement and deny their request in that behalfe. I was challenged that I should answer for this with him that buried his talent in the napkin, but I forced not of that challenge, nor of twentie reasons more, in so much that of some, mee thought, I had more misliking for so stiffely denying, than I had liking before for preaching, but this I put up also and rode my ways. Nevertheless when this petition ceased not so, but still I was more and more solicited with letters, and credibly enformed how that of some it was called in question, whether all things were true alleaged agaynst the aduersaries, and howe of others it was defended, and that diuers noters of it were inquired of their notes thereon, and that an extraction of their notes and sentences was collected, and so they would rawely set it out: these things, although I did not altogether credite them, but counted them as further driftes to make mee the willinger, yet was I thereby (I must needs confesse) cleane ouercome, and had rather of the twain set it out my selfe, than it should haue come in any hursters handling. I knowe not what moued them to drue me herevnto, for God wote and all the world may see, there was nothing in it but that was euen Commune Sanctorum (as they say) such matter as euery one of them did knowe already, as well and better than I could tell them. What of that? since they will needs haue it, it is come forth as it is, and if they like the playne truth, they will beare with the homely vterance. Glorie I sought none but Gods, God he knoweth, and they may easily see by the stile so roughly helwen. Yet some will thinke it more than to smacker of glorie to set it out, and I my selfe was of the same opinion, but that I sawe some men sought glorie by not setting out their doings, retaining better the estimatiō of things they haue done, by suppressing them, than those that lay them forth to euery mans delcāt on them. And therefore seeing that is an argument Pro & Contra, not reckening what men wil iudge thereon (for I knowe before hand if one will say wel, another will say ill) I haue yelved to mine importunate suiters. The
causes

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causes that moued me, was their too earnest pressing: but
 I am euen with them, whome if I made eagre befoze to haue
 it, I doubt me I shal weery them now to reade it. For where
 I had nothing then but certayne imperfect notes to directe my
 memorie, noz could so well remember (many things pas-
 syng betwene) to followe the tracke of my selfe worde for
 worde as I spake it: I was contente to recorde it as I coulde,
 and so to furnish my former notes with further provision, that
 I haue made nowe, I dare not say for shame a Sermon, but
 euen a volume thereon. Neuerthelesse I was the better con-
 tent to wink at mine owne ouershooting my selfe, bicause now
 it should not be I any more that should speake it vnto them,
 but themselves to them selues that should reade me, should
 speake it for me, & when they are wearie, lay me aside a gods
 name, and make foure Sermons (if they please) of one: so
 may I perhaps not be irksome to them, where had I so spe-
 ken in the pulpit as I haue witten in the paper, I shold haue
 ben a great deale more than tedious. But sith that is al-
 lowable in a Booke, that is not sufferable in a Sermon, it made
 me the bolder somewhat the more to amplifie. Thinking ve-
 rily that neyther Demosthenes, noz Tullie, spake altogether;
 as they wrote, at least not so largely, for so they myghte haue
 tyred they hearers, notwithstanding all they eloquence.
 As for eloquence, here is none: neither I haue it, noz my mat-
 ter desires it. Whiche though it be not set forth in sublimi-
 bus humane sapientie verbis, yet haue it truthe toynd with
 simplicitie, it is enough. Albeit I craue pardon, to atempte to
 dedicate so meane a treatise to your Lordship, but the reason
 that moued me hereto was this: Where once befoze the
 Quenes Maiesties Court (her highnesse being then in pro-
 gresse at Titchfield in Wainpshire) an acquaintance of myns
 did preache somewhat aboute this argument of Iustification,
 your honour then being present, it pleased you so to accept the
 same, that ye desired oftsones to heare at Southe Hampton
 somewhat more thereon, which he to his abilitie (as the streight-

1, Cor. 2.

The Epistle Dedicatorie.

nesse of the time permitted) did performe. Howe your Lord-
 ship then liked thereof I will not say, but, good Lord, what an
 inward ioy and comforte he conceived at that your honours
 acceptation, and many a thousande syth, hath he pryncely tolde
 me since, howe he moze esteemed your iudgement, than if all
 Cambridge hadde giuen that verdicte on him: not that he
 thought to open away to set forth him selfe thereby, for that
 had bene to abuse your honours goodnesse: nor that he was
 I dare say for him, one whitte prouder thereof, for he felt his
 owne infirmities: but that he greatly reioyced to see the cur-
 teste of so noble a hart, so zealously affectioned to the preachers
 of Gods worde. And as he stil commended this to me, so with
 this zeale of your L. (whose censure I alwayes dread before)
 I was nowe so emboldened that I durste presume to claime
 patronage of your honour to this my Pamphlet, for Sermon
 will I not call it, since it hath exceeded a Sermons boundes,
 whether is the handling worthe of any name, although the
 matter can not be named worthily inough. For the matters
 sake therefore, not for the manner of it, I shewed it out, when I
 could not holde it in, and among others chiesely commend it
 to your good Lordship, whome as God hath made not onely a
 singular succourer and especiall setter forth of his truth and al-
 good letters, but also a publike patrone thereunto, and e-
 uen a father to our mother and nourice of learning,
 the renounced vniuersitie of Cambridge, that
 now (God be prayled for it) flourisheth
 vnder your protectio: so he touch-
 safe to his glory, your ioy, and
 our comfort, long to bleesse
 and prosper your ho-
 nour therein.

(.)

Your Lordships humble to commaund
 in Christ, John Bigges.

Thy son like thee

Robert Shankins
his book amen god fa
sare the king 1656

Robert Shankins
his book amen
god sare the king



Sic Deus dilexit mundum. &c.

So God loued the worlde, that hee gaue his only begotten Sonne, that whosoever beleueth in him, should not perishe, but haue Euerlasting lyfe.



RIGHT Honorable, and deare beloved in the Lord Iesus: This sentence is the entrie into that portion of Scripture, that is appoynted to be red for the Gospell this daye, and a parcell of the disputation whyche Nichodemus hadde in the

nyght with Christe. A shorte sentence, and for the vnderstanding plaine and easy, but for the contente of the matter, a most notable sentence, comprehending in brieve wordes, both all things and the causes of them all. God the Creator, and al the world created: the mercifull loue of God, the miserable perdition of Mankind: Gods election without beginning, mans saluation without ending: the most singular gifte of God without comparison, the Eternall life of man without merites. To be brieve, what is not conteyned in this sentence: the whole scope and argument whereof, standeth on the causes of our saluation, euen the groundeworke and

principles of Christianitie, the locke and keye of our Religion: Whiche being opened, all contro- uersies at this day in question betwene vs and our aduersaries (as depending hereon) are apparant, and soone decided. For my playner and easyer pro- cesse herebpon, I purpose to diuide this sentence into foure parts. Wherof the first shal be, of gods eternall purpose to the world, In these two endes *Ut non pereat, sed habeat vitam aeternam*, that it shold not perish, but haue eternal life. The second shalbe of the cause that moued Almightye God to this purpose of the worlds saluation, that is to say, *Sic dilexit*, euen the only ioue of God. The thirde part shal be, to consyder the meanes that God (bring thus purposed and moued) wrought this benefite by, that is to say, *Uedaret filium suum vnigenitum*, He gaue his only begotten sonne to worke it. The fourth and the last part, shal be to consider, wyth what effectuall instrument we receyue and apply those causes of our saluation to our benefite, that is to wit, *Qui credunt in eum*, By a stedfast faith in hym. Wherain are comprehended these foure causes: The original cause and fountain of mans saluation; Gods eternall purpose: the motiue cause inducynge hym thereto, Gods loue: the ef- ficiente and formall cause thereof, the Sonne of GOD: the passive and instrumentall cause of the same, Gods gifte of faith in Hymne. Thus this woble sentence, So God loued the worlde, &c. being conuained and deuided orderly into these foure partes, lette vs make oure entrie into the seuerall considerations of them, with faythfull and

and humble Prayer.

Precatio.

You haue hearde (deare Christians) where-
on I purpose to proceede, euen on this sentence,
Sic Deus. &c. Wee haue hearde what notable
matter it conteynethe, what is the summe and
argument thereof, and howe I haue distributed
the same.

Wherof the fyrst part hath to behold the eter-
nal purpose of Almighty God in these endes, that
the world should not perishe, but haue everlasting
lyfe. This parte hath two things principally to
consider. Whereof the fyrste is these two endes,
perdition, and lyfe eternall: The seconde is these
two parties, God, and the worlde. God that deli-
uereth from perdition, and giueth eternall life: the
worlde that is deliuered from perdition, and recei-
ueth eternall lyfe. The former is comprehended
in these woordes, Ut non pereat, sed habeat æter-
nam vitam, that it should not perishe, but haue E-
ternall lyfe. Whiche woordes are placed last, and
are the ende of the sentence, and lyke wise are the
last end that wee shall come vnto. But bicause the
dyfte whereto the sentence tendeth, and we also
directe the leuell of all oure life, is to escape perdi-
tion, and to obteyne life eternall, not vnoordelye
it commeth to bee fyrst considered. For although
the ende is laste in practyse, yet in mynde the ende
is fyrst of all. Hee that is aboute to buylde an
house, fyrst hath his generall ende and purpose
wherefoze he wold build, and oz ever he set on the
building, he deuileth his platfoyme, & how he shal

Luc. 14.

be able to compasse the same. Quis ex vobis. &c. Which of you (sayeth Christ) disposed to buyld a Toure, sitteth not downe before, and counteth the cost, whether he haue sufficient to perfourme it, least after he hath layde the foundation, and is not able to perfourme it, all that beholde hym, begynne to mocke him, saying: This man began to buyld, and was not able to make an ende: Or what Kyng, going to make battaile againste an other Kyng, sitteth not downe fyrst, and casterh in his mynde, whether he be able with tenne thousande to meete him, that commeth against him with twentie thousande. &c. What man hauing a iourney to goe, first considereth not the place whether, the entent wherefore, and the manner howe he wil trauaile thether, and then he setteth on his Jorney, and last of all commeth there: This is the difference of the foole and wise (as our Proverbe sayth) to looker or we leape. As Esop telleth of the two froggs, that in a dry Sommer sought for water, and when they came to a deepe pit: Here sister (sayth the one) is a good place for vs to abide in, here is water inough: nay losse (quod the other frog) let vs biewe a litle ere we leape in, if water shoulde faile here also, howe should we get out again: The wise therfore geue this counsell, Quicquid agas, prudenter agas, & respice finem, Whatsoeuer thou doest, doe it warily, and forecast the ende therof. Beholde, howe Christ commendeth the steward (whiche otherwise was a wicked man) for this his industrie in prouidyng for the ende. O that the children of life were halfe so wise, so prouident, and forecastyng, as the children

Den of this worlde in their generation be. O that
 rather youthe amongst vs, wolde consider this or-
 der in their bradvised enterprises, being caried a-
 waie in the headstronge wilfull delight of present
 pleasures, and will not se the wretched ende, Qui Philip.3.
 ducit ad interitum, that hurleth them headlong in- Prou.2.
 to destruction: and all bicause they wolde not for- Rom.6.
 see the ssequle and ende thereof. Voluptates specta Ludouic.
 abeuntes, non accedentes, Looke not on pleasures Viues.
 face, but looke on pleasures backe, loke not on ple-
 sure comming towards thee, for she hath an who-
 rishe painted smiling & beautifull face to enamour
 thee, but looke vpon pleasure going from thee, and
 thou shalt se a most bgglye and filthie taile and end
 of had I wiste, shame, and wretchednesse. O that
 doting age would consider this order, not to looke
 backe lyke Lots wyfe, to the follies of their youth
 and the world passed, not neyghing lyke olde stal-
 lions, and prouokynge other by delyghte in fylthie
 talke, to sutch bestiall wickednesse, as they haue
 liued in, and can now do no more them selues, but
 be stales for the diuell to cathe other, not conside-
 ring the wretched ende that them selues are even
 ready to fall into. Let vs therfore make our Ome-
 ga our Alpha: our end, our beginning: our last even
 our firste. As the Philosophers discribed wisdom
 by a serpente, winding about in a rounde circle til
 she put her taile into her mouth: let vs be wise as
 serpentes, diuynge all the actions of the circle of
 oure lyfe, even to the taylor and ende thereof.

If then in all worldly things, this be the speciall
 difference of folie and Wisedome, to begin with

Eccle 7.

3-Reg. 2.

the ende: how muche more with the last end, the chiefe and everlasting end to make our first beginning. Memorare nouissima tua, & in æternū nō peccabis. These endes are here set out in these wordes, Vi non pereat, sed habeat vitam æternam, that it should not perishe but haue eternall lyfe. By perishing he meaneth death the contrarie to life: but not this transitorie death, wherby the soule for a time is dissolued from the body: for this is via vniuersæ terre, but eternall death of body and soule in hell fire, prepared for the diuels and the reprobate. As appereth by the contrary end that here he maketh relation vnto, that is eternal life. By eternal life, he meaneth not only the coniunction again of the substance of body & soule to immortallitie, but also he comprehendeth al the unspeakeable glory, ioye and felicitie, that is prepared for the electe of god. And here first of al, thou hast to set before thee that there are but two endes, not three endes after this present lyfe, as the Papists do beare vs in hande of Purgatorie, but the Scripture here, and in all other places, maketh mention of two only. Secondlye for these two endes, beholde the order that our sauiour Christ obsecureth, firste he placeth perdition, and then Eternall life. Thou muste first behold the danger thou standest in of condemnation, else wilt thou neuer perfectly seeke for saluation. He that perceiueth not him selfe to stand in peril, wil neuer search the means to be deliuered. The firste thing therefore is to set before vs, this ende of perdition, whiche as it is a moste dreadfull sight, the horror of eternall death, so must we consider

sider howe it came, Perditio tua ex te, o Israel &c. Osee. 13.
 Thy perdition O Israel, came euen of thy selfe, of
 thine owne wickednesse. Stipendia peccati mors, Rom. 6.
 the reward of sin is death. And here we see, that in
 his nature no sinne is venial (as the Papists saie)
 but leadeth euen to perdition: howbeit, not so, but
 that by the meanes in this sentence set forth, not
 only the same is made veniall, but also cleane ta-
 ken away, and no hindrance to the other end euen
 of eternal life. Here is the law, & here is the Gos-
 pell, in these two wordes comprehended: Here is
 both sinne and grace, wrath and fauoure, euen life
 and death set before vs: here is a wretched ende of
 perdition to be considered on the one part, an ende
 without ende, of all unspeakable paine & torment.
 Compare me now this endlesse ende of perdition,
 to the vayne pleasures that ende so soone, of this
 transitorie life, and put them altogether: Math. 16.
 What hast thou gotten if thou hadst gayned al the world
 (saith Christ) & lost thine owne soule: all the plea-
 sures of this worlde, are nothyng comparable to
 the tormēt's & woes of hell. On the other part, be-
 hold the end of eternal life, those glories and ioyes
 that tong can not expresse, nor pen can write, nor
 hart conceiue, that are layd vp for the sons of God,
 whiche if thou viewest well, will so enflame thee,
 that the ioyes & glories of this life, shall seeme but
 grefes & bile vnto thee, the agonies & afflictions of Rom. 8.
 this life shall seeme nothing worthy of the glorie
 that shall be reuealed to thee. Thou wouldest euer
 feare to sinne, to behold perdition, thou wouldest
 neuer feare to dye, to beholde Eternall lyfe.

Here is not Pythagoras Y to looke vpon, but a far more excellent matter than euer Pythagoras was able to discern. Pythagoras described the lyfe of Man, by this letter Y, that as the Y endeth in two strakes, so the lyfe of man hath two wayes leading to two endes. But the true endes of mans lyfe Pythagoras neuer knewe, as his foolish opinions of the passage of mans soule out of one thing into another, dothe declare. These endes Aristotle neuer knewe, nor all the Peripatetici, that dreamed the worlde to haue bene for euer without beginning, and so to continue without endyng. These endes Epicure neuer knewe, considering the end of man no further, than the bodily death. These endes the Platonistes neuer knewe, whether the soule wente after the bodiles deathe, althoughe they imagined the soule was immortall. These endes the Athenians neuer knewe, that scorned S. Paule, when he preached to them of the bodiles resurrectiō. And wolde to god concerning these endes, that Pythagoras, Aristotle, and Epicure, that the academikes and other Heathen, had no disciples euen among vs Christians, or rather wee were not worse than they, that knowinge there are these two endes to ensue, are nothing moued by them. But is there any that knowinge these two endes to followe, are at least not so farrefoozth moued therby, that they woulde not gladlie auoyd damnation, and be partakers of eternall life? Surely none, except he bee worse than madde. Euery man woulde wish hym self wel: the most wicked wil say on his alebench, God sende vs to come to heauen, none by their
good

good will would be in hell, although ye may here
 some ruffians iest therat. Howe then cometh it
 to passe, that so fewe obteyne eternal lyfe, but this
 question is most easily asswyled. Al runne in a race, 1. Cor. 9.
 (sayth S. Paule) but all get not the garlande. All
 would haue it, but they refuse the meanes whereby
 they shoulde obteyne it. Wisshets and wouldecs,
 were neuer good houlholders, they: wisshyng is
 but a baine wouling, either they know not what
 they would, or they would not what they shoulde.
 The Turke, the Iew, the Heretike, they know
 there is an heauen: they knowe there is an hell:
 they would come to Heauen and not to hell. But
 alacke, they know not what they woulde, Nesci-
 tis quid petitis: but are carried aboape with theyr
 otone dreames of heauen and hell, bicause they re-
 iecte the worde of God that shoulde instructe them
 in it. The Papists doe knowe these two endes of
 heauen and hell, but they are not content with these
 two endes, but will make for lucre, a thirde ende
 of Purgatorie betweene them bothe. If they re-
 plie, they make this, no ende, as it is apparaunt
 to the contrarpe, they make it a state after thys
 lyfe, betweene Hell fyre and Eternall lyfe, and
 saye it differeth nothing from Hell fire, but onely
 in continuance; so in this poyn of continuance,
 they imagine Hell fyre to bee sutch an ende al-
 so, as they with their Masses can deliuer from it,
 not only those that are aliue, an are not yet salne
 into this ende, but also the soules that already are
 damned therein. As they write how Gregory with
 a Trentall deliuered his mother, that came whis-
 king

king & crying in the aire, whē he was alreedy dā-
 ned, hauing bin in her life time a priuie whoore, and
 murderer of her bastards. And likewise how Traiā
 that was an hethe Emperour, an enemy of Christ,
 and damned in hell fire, that theire Gallies deliue-
 red him. But the Scripture is manifest to proue
 the liers, the fire of hell is vniuencheable, Discedite
 a me maledicti in ignem eternū, the worrne that
 gnaweth there, shall neuer die, In inferno nulla est
 redemptio, in hell there is no gaole deliuerie. Est
 magnus hiatus, There is a great space (saith Abrahā)
 to the condemned glutton, betwene you and vs, in so
 muche that they which would go hence to you, can
 not, neither can they come from thence to vs. These
 therefore, are but Popes lyers, as they shall fynd
 by experience when they come thither, excepte
 they repent betimes. For it is impossible for them
 to taste of eternall lyfe, if that they walke in dark-
 nesse and ignorance as they do, the blinde leading
 the blynd, both fall in the ditch together. If that
 they go otherways than Christ, that sayth of him
 self, Ego sum via, if that they enter not by the doore
 of Christ, that sayth of himself, Ego sum ostiū, they
 must nedes perish, and shall neuer enter into eter-
 nall lyfe. Neyther is hell the place prepared for
 pagans, Turkes, Jewes, Heretikes, and Papists
 only, but also for faile Gospellers: It shall not a-
 uayle the Papistes to saye, Templum Domini,
 Templum Domini, The Churche of the Lorde,
 the Churche of the Lorde: Our holy mother the
 Churche. Neyther shall it profite the faile Pro-
 testantes to saye, Verbum Domini, Verbum Do-
 mini,

mini, The worde of the Lorde, the worde of the
 Lorde, the Gospell of Iesus Christe, wherein we
 lerne the true knowledge of these endes: for what
 are wee the better, or not rather muche worse,
 by the knowledge of these endes, if oure lyuing
 bee suche as eyther knoweth them not, or ca-
 rethe not for them. To what securitie (Lorde bee
 mercyfull to vs) are wee growne, euen on whom
 the endes of the worlde are almoste comyn, and
 feare not the case, nor prepare oure selues thereto,
 hell fyre is euen at hande, both for body and soule,
 and we fare as though there were no suche thing
 towarde. Wee buylde as though it were at the
 Towre of Babel: wee purchase as though the
 worlde shoulde laste for euer: wee suffice in ap-
 parell, as though oure carryons shoulde neuer
 turne to dust: we gather and hoorde as though
 we shoulde neuer die: we liue in pleasure as though
 oure heauen were here: To conclude, in what
 poynte doe wee shewe that wee knowe these en-
 des, or wee consyder these endes, or regard these
 endes, or prepare our selues agaynst these endes,
 but euen in a rechelesse securitie rather lye, ey-
 ther there are no suche endes at all, as the mee-
 kers that Sainte Peter prophesied to comme
 in the last days shall say: Where is the promyse of ^{1.Pet. 3}
 his comming, for since the Fathers died, all things
 continue alyke, since the begynning of the creation:
 or else wee saye with the wicked seruaunt, Tush, ^{Matt. 23,}
 the endes are fayne of, the Lorde differreth his com-
 ming, and so eate and drinke, and strike our felows,
 C. ii. ^{but}

Mat. 22.

Luc. 12.

1. Peter. 4.

Hebr. 10.

Apoc. 3.

Matth. 24.

Matth. 25.

Matth. 10.

but thou naughty seruaunt, in an houre thou lookest not for him, thy Lord shall come to giue thee thy wretched ende with hypocrites. Take him and blinde him hande and foote, and cast him into viter darknesse. Thou shalt perishe, and be beaten with many stripes. Behold the ende is euen at hande, eyther of perdition or eternall lyfe. The Lorde is comming, and hee will not slacke his comming, hee standeth euen at the doore and knocketh, and biddeth thee wathe, and looke for the ende. Waple is hee that looketh for the ende with the wile virgins. Woe woe worth him, on whom the ende cometh vnlooked for. Blessed is he that abideth to the ende, that prepareth hym selfe to the end, that letteth euer before him the horrour of eternal death, that hath euer in his eyes the hope of eternall lyfe, that directeth to that lyfe that is eternall, all the actions of this lyfe that is so transitorye.

Thus in this first parte, as fyll of all we muste consider these two ends, the state of eternal death, the obtayning eternall lyfe: so must wee consider these two parties, God, and the world, God that deliuereth from eternall death, and giueth eternall lyfe: The worlde that is deliuered from eternall death, and receaueth eternall lyfe. For in the nature of these two, is as much difference of them selues, God and the world, as is euen betwene eternal death and eternall life. For first, where as God is all holinesse, puritie, righteousnes, & goodness: the worlde is all wickednesse, vncleanthesse, brightuousnesse, & euen a sinke of sin. Totus mundus

1 Iohn. 5.

1 Iohn. 2.

dus in maligno positus, All the world is set on mis-
 chiefe. Omne q̄ est in mundo, aut est concupiscentia
 carnis. &c. All that is in the world, is either the lust 1. John. 2.
 of the flesh, the luste of eyes, or the pride of lyfe.
 As there as God is eternitie, perfection, the foun-
 taine of all lyfe, yea lyfe it selfe, both of grace and
 glorie: the world is ouercome with death, what
 is in it but vanitie, instabilitie, miserie, and wret-
 chednesse: and what in the ende deserueth it but
 perdition and condemnation: To conclude, the
 Kingdome of God is not of this worlde, the wise-
 dome of this worlde is follie to God. Laste of all,
 God the Father hath drowned the worlde, God
 the Holy Ghost shall reprove the worlde of sinne,
 of Justice, and of Judgement: And the Sonne of
 God, that the worlde refused, shall come in the end
 to iudge the worlde. So that betwene these two
 God, and the worlde, is a great contrarietie. How
 then proue ye this your fyrst part, will ye say, that
 God would the world should not perish, but haue
 eternall lyfe: Here welbeloued, we must consider,
 what this worde the Worlde in this place dothe
 signifie: for by mistakyng thereof, great errours
 haue growne. The worlde hath diuers significa-
 tions, but foure in principall. First the worlde be-
 tokeneth vniuersally all Creatures, that God the
 Creator hath created, visible and invisible: what
 soeuer, Heauen and earth, and all things therein
 conteyned. *Mundus per ipsum factus est*, The world Iohn. 1.
 was made by him. Of this signification he speaketh
 not here. For as God by his eternal purpose, wold
 that the reprobate Angels shoulde everlastingly
 C. liij. perishe,

peryshe, and not haue Eternall Lyfe, so the moste of other Creatures, eyther dyuerse of them, haue no lyfe at all, or of those that haue lyfe, theyr lyues retorne to nothyng.

Secondely, the worlde bertokenethe all Man- kynde, for whose sake all creatures were made, euen for Iesus Chrystes sake all was made, An- gelles and all was made for Manne. And ther- fore Manne is called *Miccosmos*, A litle Worlde, whose heade is euen as it were a lit- tle Globe of the Worlde, and conceaue the all worldely thynges. And hereinto sayeth

Marc 16.

Legenda
in vita S.
Francis.

CHRISTE, Euntes in Vniuersum mundum, pre- dicare Euangelium omni creatura &c. Goyng your wayes into all the worlde, preache the Gospel to euery creature, meanyng Mankynde onely, and not as Saincte Francis fondely imagy- ned, to stones, to Geese, and Sparrowes, but vnto menne. And althoughe that all menne are conteyned in thys name Worlde: yet by a thyrde signification, in the moste places espe- riallye of the Newe Testamete, the Worlde sygnifyeth onely the wycked worldlings: parte- ly bycause throughout the worlde, they are the greatest and the most flourishing parte of Man- kynde: and partely, for that they are altogether worldely mynded, reckenyng chiesly vppon thys Worlde, seeking for worldely rycheffe, glorie, power, and pleasures, the whyche to obteyne, they do serue and wooshypp the Dyuell, euen as theyr Prynce and God of thys Worlde, and

therefore are they called by the name of the world
it selfe. Of these wycked ones (sayeth Christe)
Non pro mundo oro, I praye not for the worlde, Iohn. 17.
Mundus gaudebit. &c. The worlde shall reioice, but
you shal mourne. The world hateth me. The worlde
loueth his owne. &c. Therefore sayeth Sainte
John, Nolite diligere mundum, Loue not you I. Iohn. 2.
the world, nor the things that are in the world &c.
But shall then the wicked worldelyngs, that for
these causes are called the world: or all the world
in generall and every man, not peryshe but haue
eternall lyfe: Howe then dothe Christe saye, La-
ta porta, & spatiosa via est. &c. Broade is the gate, Matth. 7.
and wyde is the waye, that leade the to perdition,
and many they are that enter thereby. Narrow is
the gate, and straight is the way that leade the to lyfe,
and fewe there bee that fynde it. Yea none fynd
it but whome the Father draweth to Christe, Iohn. 6.
in whome they were electe euen beefore the con- Ephes. 1.
stitution of the worlde. Wherof Saint Pauls
hathe taughte the wholle degrees and order.
Quos elegit, hos vocauit. &c. Whome hee hathe Rom. 8.
electe, those hee called, whome hee called, those
hee iustified, whome hee iustified, those hee glori-
fied, That is, hee ordeyned them to haue eter-
nall lyfe. But howe then (sayth our Sauour
Christe) Hee soloued the Worlde: Quos dilexit, Iohn. 17.
in finem dilexit eos, Those whome hee loued, e-
uen vnto the ende hee loued them.

Heere nowe therefore, the Worlde is
to bee vnderstoode by a fourth Signification,

even for the elect of God. To whom though this
 worde the Worlde seeme contrary, yet for diuers
 considerations, even the Godly are called by it,
 chiefly for three, fyrst to put them in continual re-
 membrance from whence they came. Vos non estis,
 (sayth Chyiste to his chosen) ex hoc mundo, You
 are not of the worlde, but withall he telleth, that
 they were of the worlde, sed ego elegi vos ex hoc
 mundo; but I have chosen yee oute of the worlde.
 1 Cor. 6. Hæc fuistis (sayth S. Paule) sed abluti estis, &c.
 Suche ones ye were, but ye are washed, ye are sancti-
 fied, ye are iustified. And notable is thys vpbraid-
 ing the name of the world to the childre of God,
 not onely to stirre them vpto a thankfull recoꝝda-
 tion, to consider from whence they are deliuered;
 but also if they forget theselues, and waxe proude,
 to put them in remembrance what they were, the
 which greatly abateth the pride of man. And ther-
 fore Agathocles, that of a Potter, was made a
 Prince, hong vpon the potters whele in euery place
 and vsed no other than vessels of clay, to put him
 in remembrance from whence he came. So King
 Philip of Macedone, Alexanders father, leasse he
 should waxe proude of his victories gotten, was
 euery morning saluted with this Verse for his
 breakfast: Remember Philip, thou art but a mā.
 And so God himself putteth thee in remembrance,
 Quod pulvis es, & in puluerē reuerteris, That thou
 art but dust, & into dust thou shalt returne. So God
 vpbraidynge to his people their proude forgetful-
 nesse, sayth vnto them by his Propheete Ezechiel,
 Son of man cause Hierusalem to know her abhomi-
 nation,

Iohn. 15.

1 Cor. 6.

Gen. 3.

nations, and say, thus sayth the Lorde vnto Hierusalem, Thine habitation and thy kinrede is of the land of Canaan, thy father was an Ammorite, and thy mother was an Hethite. And if wee lyke wyse, the people of Englande, whom God hath more plentifully lightened with his truthe, beautified with his graces, and by diuers his bountifull gistes, hath made vs nobler than many nations, woulde consyder what an vnnoble, what a rude, sauage, barbarous, and brutishe people, naked like Iristhe men, paynted like diuels, fierce like Scythians, vnknowne to the worlde like the newe Indians, neyther knowynge God lyke Gentiles, neyther knowing our selues like beastes, wee were in tymes past, as Chronicles wyte of vs: and what ciuilitie, plentie, peace, knowledg, and policie, we bee now growne vnto, it mighte make vs ashamed so to abuse these benefites, and pul downe our pryde, in thinking what we be now, to remember what befoze we were. And euen so the elect of God are called the worlde, to remeber what of them selues they were, the children of wyath, a lumpe of sinne, a masse of damnation, and at one word, the worlde: neyther were they the worlde onely, so that now they are cleane deliuered out of the worlde: nay rather they bee not onely in the worlde, but in parte, they beare the worlde aboute with them, euen as they beate with them the flesh, the first Adam, the olde man, the bodie of dethe, the lawe of rebellion, the vnperfections, spots, and wrinckles, that our corrupte nature is subiecte still vnto. For although the worlde bee crucified to them, and they to the

Gala. 6.

Iohn. 12

worlde, yet they haue not kyled the worlde. Although they nede not feare the worlde, for Christ hath sayd, I haue ouercome the worlde. Although the worlde haue hys Iudgement, and be cast out alreadye, yet so long as the fleshe resyseth the Spirite, so long as the Church is militante, so long as the worlde lasteth, euen so long wil Satan tempte vs by the worlde, and the worlde will hate vs, and allure vs, bycause wee be still in the worlde.

Those Monks that said, they died to the world, and they were out of the worlde, because they had caste off theyr former coates, and tooke a coule, bycause they forooke towne houses, and dwelte by themselves besyde the townes, dyd but mock bothe with God and the worlde, and so were buried to the worlde, that they lyued in the chiefest pleasures of the worlde: they were gone so cleane out of the worlde, that they hadde gotten the best landes and wealthe of the worlde in their possessions. But as those worldelyngs deluded the worlde, so is there none, no not the Electe of GOD, that come in this worlde to suche perfection, but that they may be called euen the worlde, bycause they were of the world, and yet are in the worlde. Neyther (sayth Christ) they be deliuered yet from the worlde: *Nō rogo vt tollas ex hoc mundo, sed vt serues eos à malo*, I praye not, that thou wouldest take them out of the worlde, but that thou woldest kepe them from euill. And for thys fyrste cause, to humble the electe, by remembryng them

Iohn. 17.

them what yet they were, and in part what they be, and in what place and state they stande, euen the electe of God are called the world. The second reason whie the electe of God may be called the world is, bicause they be disperfed through out the world and are of al sorts and kynds of the world. For as the worlde is not this or that place, nor one or two Realmes, but all places in euery climate of the worlde: so the Church of Chrifte is not tyed to Saint Peters chaire at Rome, nor to the Latin church, as the Papists would bound it, nor to the Affricanes, as the Donatistes contended, Sed in omnem terram exiuit sonus eorum. Itē in vni uersum mundum, but is disperfed throughout all the face of the earth, God hath his electe euen thorough all the Worlde, and that of euery kynde and sorte: for as the world is not one state, all are not princes, all are not subiects, all are not men, al are not women. &c. But the worlde is all Nations, kynredes, conditions, states, orders, personages, sexes, ages, and all degrees of persones: soo the Electe are of all sortes, ryche and pooze, hyghe and lowe, weake and stronge, wyse and symple, olde and young what so euer: God accepteth none for hys person more than other. There is neyther Jewe nor Gentyle, manne, nor Woman, nor anye respecte of difference in Gods election: and therefore the electe may well bee called the Worlde. The thyrde reason is, for the dignitie of the Electe, not onely for the analogie of the name which in Greke and Latin, *significat* D.ij. *significat* *significat*

Rom.10

Marc.16.

Rom.10.

Gala.3.

signifieth cleane and pure, so well as the worlde
 where as in dede the worlde is corrupt, and sub²
 iect to vanitie for mannes fault: and onely the elect
 are pure and cleane, whose filthe is clesed with
 the bloud of the vnspotted Lambe of God, and so
 by good propoztion, may be called the worlde: but
 also for that the worlde was euen made for them,
 although they be the least part of the worlde, yet
 they be the best part of the worlde, eue the choyce of
 god: whom though the world dispise, & be vnwor²
 thy of them, yet are they before God, & in dede, the
 very heires and lordes of the worlde. So saith S.
 Paul, of Abrahā, the father of the faithful: Quod
 fit futurū hāres mundi, that he shold be the heire of
 the worlde: and so sayth he also of al Gods people:
 Omnia vestra sunt, All thyngs are youres, whether
 it be Paul, Apollo, or Cephas, or the worlde, or lyfe,
 or death, or things present, or things to come, al
 are youres, and you are Christes, and Christe is Gods.
 For as Christe is the heire of all the worlde, so are
 the Elect coinheritours with him: In considera²
 tion of whiche dignitie Saint Paule rebuked the
 Corinthians, for going to lawe before Heathen
 Iudges, abasynge them selues vnder the worlde,
 beyng the Iudges of the worlde. Knowe yee not
 (sayth he) that the Sainctes shall iudge the worlde?
 If the worlde then shall bee iudged by you, are yee
 vnworthye to iudge the smallest matters? Knowe
 yee not that wee shall iudge the Angels, how much
 more than matters worldely? The spirituall manne
 iudgeth all thyngs, and is iudged of none. For in
 dede he only hath the true iudgement of al things,
 and

Rom. 4.

1. Cor. 3.

1. Cor. 6.

1. Cor. 2.

and knoweth howe to rule and order them, howe to take them, howe to forsake them, howe to loue them, howe to hate them, howe to esteeme them, howe to despise them, howe to vse them, howe to refuse them: He bleth that that should be but bled, and enioyeth that should be enioyed. For this difference Vti & Frui, Sainct Augustine sayeth, is euen the ground of all our lyfe and doctrine. This doo not the wicked, they vse that they should enioye, they enioy that they should but vse: & therfore whatsoeuer the wicked vse, enioy or haue, they ar but theeues and robbers, it is none of theirs: but properly and duely belongeth to the sonnes of God. And therfore for this cause also may the elect be called the world. Then soloweth it, that there is no contrarietie in these propositions, God by his eternal wil and purpose would, that the world should not perishe, but haue Eternall lyfe, and yet that neither al creatures, nor al mē, nor the wicked worldlings should escape perishing, nor haue eternall lyfe, sith the elect of God may for these iust causes be called the world that only shall not perish, but haue eternall lyfe. This restraint of this word the world (for the elect of God out of this worlde) not considered, diuers haue staggered at this and suche other sentences, and fallen into greuous errors. Origen stombling at this blocke fell fowly in the myze, affirming, that all men should be saued at the lengthe, yea the dyuels in Hell and all, but that was too grosse an error. The scripture (as I haue noted already against the Papists) is manifest to the contrarye. After him came Pelagius,

Lbi. 1. De
doct. chri-
stiana.

wyth a fyner inuention, who hearyng here, that
 the world shoulde be saued, and considering with
 all how farre this terme the World doth stretch,
 euen to the wycked, destitute of all grace, and to
 euery man in general: imagineth that God with-
 out all election or choyce of one moze than an o-
 ther, wold simply haue al men alyke to be saued, &
 that al men haue alike free will, election, and iud-
 gement, to choose whether they will be saued or
 no. This doctrine being a very plausible doctrine
 to the itchyng eares of manne, tickled wyth the
 pryde and loue of his owne freedome and abilitie,
 was by and by so snatched bp for a iewel, that al-
 most there was no part of Christendome that had
 it not, yea that was not so infected with sutch a
 spice of it, as neuer could be puld out since: Nor al-
 most any doctoure, except Saincte Augustine, but
 hadde some smacke thereof, hauing bin the moste
 of them in theyr youth Philosophers, and of Pla-
 tos and Aristotles principles sucked oute theyr er-
 rour. Yea Saincte Augustine was a whyle him-
 selfe blemished therewith, tyll afterward he came
 to moze sounde knowledg, and espied the dryfte
 and daunger of this erroure, and then hee passed
 all the Doctoures herein, that eyther were in
 hys tyme, or wente befoze him, or any that hath
 succeeded hym. Wghtly confuted he Pelagius
 generalitie by the Woorde of **G O D**, shewing
 howe this sentence, and all sutch other, are not
 absolutely to bee vnderstoode of euery manne in
 the worlde, but so that they maye agree with the
 other places, whyche doo clearly sette oute
 Gods

Gods election, and reprobation, GOD would
 all menne shoulde bee saued, that is to wit (say-
 eth Saint Augustine) none shall bee saued, but
 towhome God would shoulde bee saued. God would
 all menne should be saued. All men (sayth Saint
 Augustine) that is, Non de singulis generum, sed
 de generibus singulorum, not euery man, but men
 of euery sorte, withoute respecte of person, place,
 tyme, dignitie, or any other regarde than of hys
 owne choyce and wyll, euen as he hym selfe hath
 protested, Miserebor cuius miserebor, et misericor-
 diam prestabo cui misericordiam prestabo, I wyll
 haue mercie, on towhome I wyll haue mercie, and
 I wyll shewe mercie to towhome I wyll shewe
 mercie. And on the contrary, he created the wy-
 cked to an euill daye, that is, euen vnto damnati-
 on: hee hated Esau befoze hee hadde donne good
 or ill: And Pharaos hearte he hardened agaynst
 his owne comaundement. To conclude, on bothe
 parts the electe and reprobate, Cuius vult misere-
 tur, & quem vult indurat, He is merciful to whom
 hee will, and towhome hee will, hee hardeneth: not
 that hee delyghteth in theyr destruction towhome
 hee hardneth, or is the authoz or partaker of their
 wyckednesse (as the Papistes blaspheme Gods
 iudgements, and sclander vs, reuiuyng encrea-
 sing and mainteyning tooth and naile the errours
 of Pelagius.) For Gods workes to the wicked are
 iust and righteouse, and that he saueyth some it is
 hys mercie. Hee myghte haue damned all yf hee
 hadde would: And yf he hadde would, without
 all succour or resistance, we had all bene damned,
 euery

1. Tim. 2.

Rom 9.

Prouer. 15.

Rom 9.

Rom 9.

Matth. 16.

euery mothers childe. If he had but said the word and wolde, it had berne so vndoubtedly, and then two worth vs that euer we were borne, as Christ sayd on the lost childe Judas. What then: though we had bin vtterly vndone, yet god had done but Justice to vs all, he had done vs no wrong, wee had deserued it, and he had gotten glozpe on his enemies, as he did on the diuels and Pharao, but the Lords name be blessed immortally, he wolde not the world shold perishe, he wold the glozie of his mercie shold shine aboute the glozie of his iustice. *Misericordia eius super omnia opera eius*, His mercie is aboue all his works. And therfore of his infinite mercie he chose his choise out of the world whom here for the foresaide causes, he calleth the worlde, and in other places are called the electe of god. And thus as he wolde not that euery one shoulde be damned, so he wolde not that euery one shoulde be saued. For if he would, not only he could, but al vndoubtedly shoulde haue bin saued. It is an ill argument to reason from the power of god by it selfe to the will of god, or to the work and doing of god, as the Papists do in their article of Transubstantiation, saying: Can not God make bread his body: can not God make his body go through a doze, the doze remayning whole and shutte: can not god make his body be in many places at once: Ergo he wyl, Ergo he dothe it: This is an insufficient consequence. But to reason from the will of God, to the power of God, is a good argumente. To reason from the power & the wil of God, to the effect and worke of God, is a necessary sequele, as appea-

appeareth by this argument: Whatsoever God
 can do, and will doo, that shall be done: but God can
 and will saue all men, ergo all men shall be saued.
 This is a right argument, but this is a manifest
 false conclusion, for then none should be damned:
 But the Scripture sayth, many shall be damned,
 as before is proued: Then the conclusion is not
 true. but the falshood of the conclusion in a formall
 argument, commeth of some falshood in the premis-
 ses, *Ex veris possunt nil nisi vera sequi.* The maior is
 so euident true that none can denie it, except he wil
 denie god himself, then the falshood is in the minor.
 the minor was this, God can & will saue all men.
 Here the whole resteth on these two wordes, can
 and will, that God can do it if he would, is out of
 controuersie, then must the lot light on this word
 will: To say therfore it is Gods wil that al men
 should be saued, is a false principle. But thus say
 the Papistes, and wrest the wordes of God, to
 denie his eternall purpose of election and repro-
 bation, the Papists therfore make an euident lye
 of God. For if god wold, *Voluntarius quis resis-*
ter: who could resist the will of God: could all the
 power in the world: could all the Diuels in hell:
 could man, could we our selues: can any creature
 in heauen and earth, defeat the will of the Crea-
 tor of Heauen and earth and all things in it: Can
 the pot alter the potters will: and shall we saye
 then, man can frustrate Gods wil: Let vs see for
 example an instance hereof. Saule that afterward
 was called Paule, was a naughtie persecuter, a
 blynde Pharisey, and an enimie of Christ and his
 religion,

Ephes. 1.

Rom. 8.

Aug li. 50.

Homiliar.

Homil. 17.

religion and of iustice deserued damnation, and God could haue damned him if he had wold, but God woulde not that this hisemie shoulde be damned, but haue eternall lyfe. This purpose in God, was determined before Saint Paule was bozne, as he saith of him selfe. Elegit nos in eo &c. he chose vs in him, before the foundations of the worlde were layde. When the tyme came, according to the saying, Quos eligir, vocauit) that Saul whom God had chosen, shold be called, then wold God cal Saule, & make him Paule. Saule wold not be called that way. No, how proue ye Saule would not? His purpose was euident to the contrary, his letters, his comission, his iourney was to make hauock in the congregation. he breathed out (saith the text) threats, for euen his breath did blowe hostilitie. Veniamus ad eius primordia. Videamus Saulum seuientem, spectemus furem, spectemus odia anhelantē sanguinemq; sitien. ē. &c. Let vs come saith S. Augustin) to the very beginnings of him: Let vs see Saule chafing, let vs looke on him raging, Let vs behould him breathing hatred yea thirsting bloud. This was the way that Paul wēt, for as yet his waye was not Christ, what had he in his hart: what but mischief: Then is it euident that Saule was not willing: yet for al that God was willing: whose wil toke place, Sauls wil or gods wil: Let vs see the combat betwene these contrary willes: soe only God strake Saule downe, he coulde haue stricken him downe to hell, but so hee would not, but rather lyft him bp to heauen: he strake him blynd in his bodily eyes, and hee was blynde

blynde in the eyes of his mynde before: he coulde
 haue blinded him with the Sodomites, with the
 Egyprians, with Elimas, with the reprobats blind-
 nesse of the soule for euer: but he would make him
 beeing blinde to see: He called him, Saule, Saule, Aa. 9.
 quid me persequeris? & Saul was streight couer-
 ted: if Saule had had his wil, Saule had not ben
 conuerted: but God had his wil & Saul was con-
 uerted, and of vnwilling Saule was made a wil-
 ling Paule, not because it was Saules will, but Psalm. 117
 bicause it was Gods will, A Domino factum est
 istud, it was the Lords doing not Sauls, & there-
 fore is wonderful in our eies. Saul was willing
 I graūt, but not of him self, he was made willing
 of vnwilling, as he him self confesseth, Deus est Phil. 2.
 qui operatur in nobis velle, euē that we haue a wil
 it is God that worketh it in vs: For otherwise a
 colt is not more vnwilling to be broken, than we
 are vnwilling to conforme our will to God. And
 therfore (saith Christ) Nemo potest venire ad me,
 none can come to me. excepte my father will first Iohn. 6.
 draw him, & if God stretch out his hand, to draw,
 who can pull it in to resiste? God the father hath
 drawne his choise, brought them to Christ, geuen
 them to him, and put them in his hande, who shal
 now take them out of his hande? None (saith he) Iohn. 17.
 shal take them out of my hand, & why? bicause I
 wil lose none of those that thou hast geuen to me.
 the the wil of God is not that all in general shuld
 be saured, but those who he hath chosen: Secundū
 propositū voluntatis suae, according to the purpose of
 his owne wil, secundum consiliū voluntatis suae, Ephes. 1.

Rom. 9.

Ezech. 33.

1 Tim. 2.

Matth. 23.

Psal. 17.

according to the counsell of his owne will, secundum beneplacitum voluntatis suæ, according to the good pleasure of his will, and not according to the will of man, Non est volentis, it is not of mans willing or mans nilling, for whom he wil he maketh willing, although they will not: and whom he will not, they can not be wylling, and if they would, their will were nothyng. But here they would slippe the colles with a shift of descant, by distinction of the will of God, and make in God two contrary willes, antecedentem voluntatem, & subsequentem, a former will and an after will, imagining that God by his former will would haue all men without any choice saued, and giveth euery man freedom of will and grace a like, whereby he may choose whether he will be saued or no: And so (say they) are to be vnderstode these sayings: God wold not the death of a sinner, God wold that al men should be saued, God wold the world should not perish, but haue eternal life, God wold Jerusalem should not be destroyed, but called it to repentaunce, as the hennie clucketh her chickens. All this would God (say they) by his former will: but when he seeth how some would not, Et tu noluiti, Man was vnwilling and froward, the cū peruersis peruerteris. God wold by his later wil be as backward as they, be froward with the froward, and take his wil and graces from them, and frame his will only to those, that he seeth wil be willing. Cum bonis bonus eris, he will be good and willing to the good and willing, and be as towarde as they are towarde. And this wil is his
after

after wil (say they) & those that he willet by this
 after will, they are the Elect of God. But what
 blasphemie is this to the Maiestie of Almighty
 God? What a diuision is this in God? Is not
 God vnitie? Audi Israel deus tuus vnus est, Heare
 O Israel, thy God is but one God, yea is vnitie it
 selfe: there is no doubling, there is no diuersitie in
 God: Ego deus sum et non mutor, I am God, and
 I am not changed. And yet is this their Schole-
 mens knuckle depe diuinitie, to make God go for-
 ward & backward, to determin a thing, and to re-
 uoke it, which had ben a Shameful matter, even to
 the heathen, Medes & Persians. And shal we make
 God to say the worde, and eate his worde: to giue
 a thing, and take a thing, little children say, This
 is the diuels goldring, not Gods gifte. Are Gods
 gifts with repentance? no sayth S. Paule, the
 gifts and vocation of God are sutch that he can
 not repente hym. God is not sutch an vnconstant
 God, to will a thing, and afterwarde to be vnwill-
 ling in the same thing, he wil and he will not, this
 is boe peepe in dede, Seest me and seest me not, is
 there sutch daliance in God? Or is there such vn-
 aduisednesse and imperfection in God, and that in
 the weyghtiest matters of all: or doo the Papists
 think there is a God, and dare thus write of him?
 or doo they not worship a God of their owne ma-
 king like them selues, for what is more vnconstat
 and vnaduised than man: more altering and fickle
 than mans will? And shal Gods wil depende on
 mans will? Nay, they were best make man God,
 and God man. What a mutable god, an vncon-

Exod. 6.

Malach. 3.

Rom. 11.

Hebr. 13.
Exod. 3.
2 Cor. 1.
Iac. 1.

stant God, an vnconsiderat, an vnaduised, a not for
casting God, do the Papists worship: it is not
God, it is an Idol. it is not our God, the true li-
uing & eternal God, for he is the same Heri hodie
ipse & in secula, he is sum qui sum, he is he in who,
is not, est et non, sed est in illo est, he is he Apud quē
non est transmutatio nec vicissitudo nisi obumbratio.
with whom there is no yea one while and nay a-
nother while, no to day one, yesterday another, no
was and shal be this and that, no alteration, no
change, no turning, no had I wist, no repentance,
thes things are in man, Sed non est deus vt homo,
quem propositi aliquando pœniteat. the iudgement
will and purpose of God is eternall and all one as
he him selfe is one and the same for euer that hath
in his euerlasting iudgemēt's, elected those in the
world, whom he would not to perish, but to haue
eternall life, & hath refused all other in the world,
that they should not haue eternall life but perish.
the will of God can not be contrarie to it self, nor
repent it self, nor amend it selfe, but whatsoeuer
God hath willed, euen as he hath willed it, shall
vndoubtedlye bee perfourmed. And whatsoeuer
hee willeth, it is moste perfecte, iust, and righte-
ous. Why then (say they) howe satisfie you these
foresayde sentences: where these allegations of
Gods will stretch to all menne, and yet all menne
shall not bee saued, though he God would haue all
menne saued: Doth not this shewe a manifest al-
teration in Gods will: excepte yee will saye that
man can frustrate Gods will: Nay welbeloued,
it is not we that say so, but they, it is they that of
this

this interrogatiue, Nō potest saluare te sine te: can
 not God saue thee without thee: do make an affir-
 matiue Non potest saluare te sine te. God can not
 saue thee withoute thee. It is they that make
 Gods will to depende on mannes wyl: It is they
 that will tye Gods wyl to causes in manne, and
 yet to man will giue free will, bynding Christ and
 letting Barrabas go free: but as they see not the
 miserable bondage of mans wil, which S. Paule
 saith, heide him captiue vnder the lawe of sinne, Rom. 8.
 so they thewe, howe muche lesse they see the will
 of GOD, whiche the more he hath reuealed to
 them, and they see it not, they thewe them selues
 to haue eyes and see not, to bee euen blynded of
 Psalm. 13.
 God, and reprobate, and what soruer they prattle
 of Gods wyl to other, that it stretcheth not to
 them. For were they not wilfull blinde herein, S.
 Augustines sober distinctions aboue reherled, on
 this worde Omnes, All, myght haue sufficed them
 by restraining all, to all degrees and sorts of men,
 not to euery particular man, that is manifest Chal
 not be saued. Neither deuised S. Augustine this
 distinction of his own head, as they do theirs, but
 considering the circumstance of the place euen the
 1. Tim. 1.
 text doth giue it. For where as S. Paul had wil-
 led Prayers and supplications to be made for all
 men, chiefly for Princes and those that are in au-
 thoritie, that we might liue a quiet life, in al god-
 liness & honestie vnder them, to proue that no sort
 and degree of men is excluded from prayer, he in-
 ferreth this reason: For, god wold al mē to be saued.
 what meaneth this illatio here: but as who shold
 say: For there is no state or degree amōg men, but

is capable of the state of eternall life: and therefore pray for al: as this is a playn and true vnderstanding and no cauillation, so the other of S. Augustine is also a true and easie exposition, by conuersion of the sentence, to inferre the meaning therof: God would all should be saued: that is, none should be saued, but whome God would should be saued: and all that God would should be saued, shall be saued, for his will shall not be hindered: not that he would euery body to be saued. Neyther is this so farre fet an interpretation, but that our selues vse it commonly. As if I would say, All men go from England by shippe to Fraunce, must this needes inferre, that euery man goth by ship to Fraunce: This schoole master teacheth all the Children in the towne, must it nedes follow, that euery childe in the towne is taught of him: who will not re- not restrayne this word, All, in this and all such other sayings, to all such as go thether, to all such as are taughte, and not to all simply and to euery body: These expositions then of Saint Augustine, or rather of the texte it selfe, and of our common phrases, beeing sufficient to any that is not disposed to wrangle, bothe to confirme Gods elections, and to proue no alteration in Gods wil: yet if these wolde not satisfie them, why shoulde they not rather admitte that distinction of Gods will, whiche the auncient and godly learned fathers bled of *Voluntas signi*, and *Voluntas beneplaciti*, the will of the signe, and the will of the acceptable pleasure of GOD, then to deuise such a former and after will, as maketh contrarietie, infirmitie,

mitie, bnauiuednesse, repentance, and alteration
 in the nature and will of God: and all to wrestle
 Gods will to take away Gods election. For al-
 though God wold so farre as the signe stretcheth
 that euen the reprobate shold be partakers of the
 worde and Sacramentes, that are the sygnes of
 Gods Church, euen so well as his electe, which
 is a great good will of God vnto thē: And though
 he would they shold receaue diuers graces ther-
 by: yet followeth it not, that euer God woulde,
 that hereby they shoulde bee inheritours of hys
 gracious fauour and euerlasting glozie. In this
 distinction is no variableness, for God euer knew
 who were his, what he woulde do, how he wold
 do that he purposed to doe, to whome he woulde
 and he would not do it, howe farre it shoulde take
 place in these, and howe farre in those, and as hee
 willed: for euer so it was, so it is, so it shalbe, so it
 must be, none can alter nor defeat his will, what-
 soeuer he wil, His will be doone in earthe as it is in
 Heauen, his wil be blessed for euer & euer. Amen.

Matth. 6.

¶ Wel say the Papists, how true soeuer this doc-
 trine be, it is a perillous doctrine to be taught vn-
 to the people, ye ought not to preache it. and why
 so? since it is truthe, Truthe neuer shames his
 mayster, Truthe wyll euer preuaile: and what
 shoulde we teache in matters of saluation but the
 Truthe, and all the truthe, and nothyng but the
 truth? Wold they haue vs teache lies like them-
 or would they haue vs to conceale the truthe in so
 weighty a matter, and so necessary to be thorough-
 ly known, as the causes of our saluation? Why

Matth. 5.

2. Tim. 3.

God the Father reuele it, and his prophets endite it: Why did Christ so openly and playnly preache it, and his Euangelists and apostles put it in writing: to be couered with a bushell: or to be set in a candlestick: doth God giue vs that that will breede more hurt than good, more peril than profit: surely they blaspheme God that so saye, eyther of this or any other doctrine in the scripture. Omnis scriptura diuinitus inspirata, It is written by the very finger of God the holy Ghost, not only to enstruct vs, but to confute them. They say it will breede nothing in vs but desperation or presumption, but they shewe a greates desperate presumption in them selues, thus impudently to sclaunder the worde of God: although (were it not the veritie of God) they were the more to bee borne withall, bycause they measure it by their owne doctrine: they that be in hel, think there is no other heauen. The Papists thynke this doctrine to breede presumption or desperation, bycause theirs dothe so. Doth not theirs bring a man euen to the pit brink of desperation, that maketh a man alwayes mistrusting lest he shalbe damned: What an anguish and torment of mind is this: As the Poets feigne how the Eagle alwayes gnauweth Prometheus his heart: as Sisyphus is punished still to roll vp the restless stone that alwayes falleth downe the hill againe: so that man can neuer quiet his mynde, hanging euer betwene dispaire and hope. Is not this the very porche of hell: and yet they say, we muste all our lyfe stande in this doubtfull perplexitie, neyther can wee haue any assurance of the fauoure

fauoure and loue of G O D. And this is al their
doctrines consolation. Who would haue thought
that the Papistes are so neare Hell and Despe-
ration, as this Doctrine bryngeth them vnto:
But no meruaile, As they brewe, so they muste
drynke: as their clothe will stretch, so lette them
make it. They stande vpon the merites of man:
They brewe oute of the Cesternes of mannes
puddles, and lette goe the fountayne of lyfe: they
clothe themselves with fygge leaues, and theyr
owne workes, and refuse to put on Iesus Christ:
They leane to a broken stycke, to a rotten reede:
Alas what is moze feeble than is the force of
manne: Wee haue heere the deepe dytche of
perdition to leape ouer, whoe woulde not, ha-
uyng hys syue wyttis, be afrayd to stay hym selfe
by a rotten reede: Who woulde not thynke that
it is impossible, that the reede shoulde sustayne
the peyle of his bodye: Hee muste needes falle
in, ouer heade and eares, whych dare aduenture
hymselfe and haue noo stronger staye. Thys is
the cause of the Papistes contynuall doubte.
They seeke to leape ouer the dytche of Helle in-
to Heauen, by the staffe and staye of theyr owne
Merites. This is (G O D wote) but a weakke
staffe to make lutch a leape wythall: And
therefore somme wyser than some, distruste this
staffe: But not so wyse to seeke the truz staffe,
runne vppe and downe after all the Merites of
manne that canne bee deuyled. They heare of
a Masse, and of the force thereof, and thither
I.ij. they

Jerem 2.
Iohn 4.
Gen 3.
Rom. 13.

Esa 48

they runne. They heare of trentals of great force,
 thither they run. They heare of a Pilgrimage of
 moze force than that, and thither they run. They
 heare of a pardon come fresh from Rome, and thither they run. And although the pardon promise
 neuer so mutche, yet we must be shreuen, and still
 doubt this is not inough, and that is not inough,
 and so at neuer settled, doubting whether we haue
 done inough or no, whither we haue gotten a staffe
 strong inough or no, to leap ouer the ditch, bicause
 we measure al by mans works: which when al is
 done that we can doo, is but a weake sticke, and a
 very rotten reede to lean to. And hereof springeth
 al this continuall doubting. Non est pax impijs dic-
 cit Dominus, they may well saie, peace peace, and
 crake of worldly peace, but in their harts and con-
 sciences, whiche peace passeth all vnderstanding,
 The wicked (sayth the Lord) haue no peace at al,
 but continual warre and turmoile, euer misdoub-
 ting that they shall be damned, and is not this a
 doctrine of desperation? now if any do trust here-
 bnto as (alas the pitie) thousands of simple people
 did, sith the ditche is so deepe and dangerous, sith
 the staffe so weake and brittle, sith the burden
 of his body and soule, laden with so many sinnes,
 so ponderous, were not this very presumption,
 to make the aduenture? mighte he not well say,
 haue ouer, and lye in the mydd: and well wo-
 thye for his foolish presumption. And what is
 all their Doctrine but presumption? To infringe
 Gods election for mans election, is not this pre-
 sumption? To disable Christes ryghteousnesse
 to

to enhaile their owne, is not this presumption: To embarre the grace of God to establish the merites of man, is not this presumption: to embezel, and rob the people of part of Gods sacraments for their Priests estimation, is not this presumption: to make more sacraments than God made, and alter those that God made, is not this presumption: to chalenge Gods worde for insufficient, to set by traditions of men for necessary Doctrines to saluation, to make them equal, and exalte them aboue Gods word, to make them selues iudges of Gods worde: to take Gods worde away and hide it vnder a bushell, to sclander and rase on it, and in the end to dare presume to burn it, is not all this presumption: to aspyre to be equall to Kings and Princes, to cline aboue them, to tread them down, to take their scepter, crowne, sword, authoritie, Realme, people, and allegiance from them, and stirre their subiects to rebellion, and other princes to warre on them, is not this yet presumption: to presume to forgeue sins, to comande Angels: to make their maker: to sitte in Gods owne seat, to claime Christs authoritie, titles and office, is not all this yet presumption: what is presumption if these things be not: These these, welbeloued, are the doctrines of presumption; yea it were to impudent presumption to denie them to be presumption. As for the doctrine of Gods eternall election, is Gods owne doctri, that can not presume: Nothing is higher than he, nor any thing higher than it, and therefore can not be the Doctrine of presumption. The wicked may presume,

(I graunte,) to abuse it, eyther by to breuerente
 consyderation, or by dysuyng it an other waye
 then to the purpose **G O D** hath sette it oute, or
 by to curious searchyng the deapth and causes
 thereof. Qui scrutatur Maiestatem apprimetur a
 gloria. Hee that searcheth the Maiestatie of God,
 shall bee oppressed with glorie.

Prouer. 25

Plinie too curiously searchinge oute the causes
 of the fiery flames of the Hill Vesuius, his by-
 tall spzites were stopped, with the piercyng ayre
 of the sulphure, and so hee perished for his curio-
 sitie. The flie that flittereth too neare the flame
 of the candell, burneth her selfe. The manne that
 with too ententiu and staryng eyes, beholdethe
 the bryghte beames of the shynyng Sunne, dim-
 meth his syghte, and makethe hys eyes to wa-
 ter: Howe mutche more then shoulde wee hurte
 oure selues, by abusyng euen this heavenly Doc-
 trine. Wee graunte it maye bee abused, and that
 it is abused, but nothing like the abuse of the Pa-
 pists, that not only presume to abuse it, and deface
 it, but would take it cleane away, bicause it is de-
 rogatorie to theire abuses: but what is there, that
 the wicked will not abuse? though a Bee sucke
 Honnie out of a floure, yet all that a Spider suc-
 keth out of the same, be it neuer so whollsome, tur-
 neth to benome: A cholerike stomacke will turne
 good iuyce into choller, a good stomake to good
 nutriment. A frowarde persone will misconster
 euery thing, suspecte ill by euery bodye, marre e-
 uery tale in the reportyng, and make the worste
 of the

of the beste. But Charitas operit multitudinem ^{1 Pet 4.}
 peccatorum, Charitas non est suspicax, Charitie ^{1 Cor. 13.}
 iudgeth the best wher she knoweth not the worst,
 and of the worst, she makes the best shee can. A
 snake will shewe her kynde, and stinge even her
 bringer by. An ape will be but an ape, and shewe
 ye but an apish touche, and though ye clad her
 in cloth of golde. And the wicked will still be wic-
 ked, and abuse all the good gyftes of God. Sil-
 uer, golde, pearle and stone, when will the wic-
 ked not abuse them? strengthe, healtie, authori-
 tie, beautie, wit, wisdom, knowledge, are not
 all these things subiecte to the wicked's abuse?
 what is not thrall to vanitie by theyr abuse in the
 whole worlde? doo they not abuse the Blessed
 worde of God, yea God him selfe, yea and them-
 selues also? what, shall not these thinges there-
 fore be had nor bled of the godly, because they be a-
 bused of the vngodly? yes, even because there is an
 abuse of them, it argueth there is and ought to
 be an ble thereof. we muste take the ble, and not
 take awaye the thyng for the abuse. Thys doc-
 tryne beeyng ryghtly bled, is so farre from
 anye inducemente to dispayre or presumption,
 that it is the moste excellent Triacle that canne
 bee receyued to expell the byolence of bothe these
 poysons: there is no suche medicine, but maye bee
 so euell geuen or taken, that it maye worke a con-
 trarye effect: but take the medicine as it should be
 taken, and no wise or learned man wil disalow it.
 The Corinthians dyd so byworthely receaue the
 Lordes

1. Cor. 11.

Matth. 21.

Matth. 10.

Lordes Supper, that they eate and drinke they
 obone damnation. And for this cause many were
 sick and weake among them, and many died: Shall
 none therfore receaue it: yea Shall it not be offered
 to all: so, many abuse this doctrine of Gods elec-
 tion and reprobation, euen to their obone damna-
 tion, Shall we not therfore receaue it at al: yea had
 not all the more daunger the more nede to knowe
 howe to receyue it rightly: The Papists snatche
 at the ensamples of those that haue hurt them sel-
 ues by it, and alledge gladly against vs what in-
 conueniencies may ensue hereof, but they tell not
 of the good that cometh of it, and howe many are
 confirmed in their faith therby: where as the euyl
 is not of this doctrine, but of the diuell, and their
 abusage. Euen as Christe him selfe is an offence
 and stomblyng blocke, an occasion of warre and
 persecution, not of himself, but by the wickedes not
 taking, or mistaking of him. This doctrine rightly
 taughte and so receaued, firste sheweth vs what
 of our selues we be, children of wrath, enemies of
 God, an heape of sin, deseruers of damnation, and
 euen a worlde of wickednesse, we are the worlde.
 This consideration is terrible, and woulde bring
 vs in deede to desperation, if it wente no further,
 but it goeth further, it sheweth vnto vs the com-
 fortable sight of Gods mercie that hath taken vs
 out of the worlde, and made vs inheritours of ano-
 ther worlde: Neither that this matter hangs in
 doubt, but is already certainly doone and rati-
 fied, in the booke of life Gods eternall purpose,
 that cannot be changed: Nowe for me to doubt,
 who

chat cannot be changed: now for me to doubt
 whether I am one of this choise number or no, I
 haue no sutch cause, lest of all to thinke, I am one
 of the reprobate, and so dispaire. I learne no sutch
 thinge by this doctrine, neither ought I to iudge
 my self at all, much lesse before the time of iudge-
 mēt come, and then let Chryst be my iudge, in the
 meane time, I haue good cause to hope the beste,
 where I know not the worst: for I haue Chryst
 on my side, & if he be with vs, who can be against
 vs? Chryst iustifieth, who can condemne? And
 for warrant of Chryst, I haue his word and Sa-
 cramentes, I heare them, and receaue them. And
 Chryst hath sayde: Qui ex Deo est, Verba Dei au-
 dit, propterea nos non auditis, quia ex Deo nō estis, Iohn 8.
 In whiche wordes, he not only comforteth me by
 an infallible token that I heare his word, which
 reprobates doo not: but also confirmeth my sayth
 in this Article, that I heare it bycause I am of
 God. I am not of God bicause I heare it, for then
 myghte I haue cause to doubt, if my beeing of
 God depended on my hearyng: but my beeing of
 God is grounded on him, and therof springeth my
 obedience of hearing his worde, to bee a witnesse
 to confirme me that I am of God. Yea & I recken
 so muche the more that I am of God, that the di-
 uel tempteth me to despaire. He saith to me, Thou
 art of the number of the damned: and although in
 the secrete iudgements of God, he know no more
 than I knowe, no nor so mutche, bycause I feele
 Gods spirite testifying to my spirite, the assurance
 of Gods fauour: Yet bicause he assaileth me with
 this

2. Cor. 6.

Iohn. 8.

Matth. 4.

this most sharpe temptation: I knowe he is mine
 enimie, and he being mine enimie, I knowe I am
 none of his. I am Gods, betweene whome and
 Belial there is no conuention, but enimitie and
 tentation. Now then he thus assaying me, as I
 feare him not, being in the hande of Christe, and
 thence can not hee, nor all the diuels in hell fetch
 me, I reason boldly, out of the hande of Christe;
 that the diuel my tempter is a lier, and was from
 the begynnyng, chiefly when hee speaketh his
 owne, but this is his owne, when he sayth I am
 damned: from whence hath he it, he is not Gods
 counsellour: therfore it is his owne deuise, & euen
 therfore it is a lie, and it being a lye, it foloweth,
 then am I the elect childe of God to be saued. And
 thus his temptation, driueth not me to despera-
 tion, but makes me so much the moze surer of my
 saluation. But now that the diuell can not doo by
 desperation, he assayeth by presumption. For euen
 thus he assaulted Iesus Christ, first to driue hym
 to dout, whether he were the sonne of God, in his
 fauour or no, and to make hym feare that he should
 perish. Wherin, when he preuayled not, but was
 ouerthrowne, euen by this confidence, that were
 ought to haue of the prouidence of GOD: then
 hereon he tooke occasion to tempte Christ by pre-
 sumption: That where he certainly assured hym
 selfe to be the chylde of God, and so depended on
 his prouidence, that he knewe hee coulde not pe-
 rishe: Upon this, woulde the diuell haue drawne
 hym to presume, & by presumption of the certen-
 tie of Gods protection, to haue hurled downe hym
 selfe

self hedlong, and forsake the meanes of descending
 downe, that God hadde appoynted. But Chyine
 confuted him, saying, Non tentabis domum Ieru-
 salum, Thou shalt not tempt the Lorde thy God.
 And zuen thus, when he can not by this doctrine
 breede wanhope in vs, as he dothe to somme, and
 the Papistes woulde bring vs all to the nexte
 doze by, of continuall doubte, then he surreth vs
 by to presumption: that if we be chosen already,
 and our names enrolled, the matter purposed and
 ratified, and can not be changed, then needest thou
 not feare to doe what thou wilt, to liue as thou
 lust. What nedest thou take paynes? why suffrest
 thou affliction? what nedest thou to praye? why
 sholdest thou go to sermons? what nedest thou do
 any good? why enuest thou not thy pleasure? why
 liuest thou in nede? why killest thou not thy selfe?
 thou art sure of Heauen already, and shalt straight
 wayes be in glory, whatsoeuer thou lust to do: thus
 doth the Deuil tempt the children of God, euen by
 this holson doctrine: & many that ar amōg vs, but
 not of vs, Exierūt ē nobis, sed nō fuerūt ē nobis, for
 if they had bē of vs they wold haue cōtinued wth
 vs. These whom the diuel setteth on this hil top,
 hee maketh in dede to presume, as he himselfe once
 did, & plucketh the down hedlong in to al mischief,
 as he himselfe was hurled down into al misery: this
 he doth I grant: and herein the Papists say true: &
 that he doth it by occasiō of this doctrine, I graunt
 also, but that this doctrine is the directe cause
 hereof, that is euen more than the deuils tempta-
 tiō the Papists malicious slander of this doctrine,

I. Iohn. 3.

Matth. 4.

Luc. 22.

Iob. 1.

1. Pet. 5.

Matth. 16.

2. Cor. 12.

Iob. 13.

Rom. 5.

Rom. 8.

Was the fall of Christ, the directe cause of the di-
 uels temptation: and yet hereon the diuell picked
 his occasion of tempting Christ. There is nothing
 ordeined of God to so good purpose, but the diuell
 will seeke occasion therby to worke some euill suc-
 cesse so farre as he can: But let him tempte as hee
 did Christ, let him sift as he did Peter, let him buf-
 fet as he did Paule, let hym stryke as he did Job,
 let him go roaryng lyke a Lion, as he doth about
 vs all: Christe shall driue him away, Peters faith
 shall preuaile, yea the gates of hell shall not pre-
 ualle againe it, Gods vertue in Paule shall be
 stronger in infirmitie, Job shall neuer let go thys
 trustie saying: Eriam si interfecerit me, sperabo in eu,
 Although he kill me, yet will I truste in him. And
 al we that haue this firme belefe of Gods election
 shall neuer bee confounded, Spes non pudescit.
 What shall we say then to these things: If God be on
 our syde who can be agaynst vs? who spared not his
 sonne, but gaue him for vs all to death, how shall he
 not giue vs all things with him also? Who shall laye
 any thyng to the charge of Gods chosen? it is God
 that iustifyeth, who shall condemne? It is Christe
 whiche is dead, yea or rather whiche is risen agayn,
 who is also at the right hand of God, and maketh in-
 tercession for vs: who shall separate vs from the loue
 of Christ? shall tribulation or anguyshe, or persecuti-
 on, or famine, or nakednesse, or perill, or sworde? as
 it is written: For thy sake are we killed all daye long,
 we are counted as shepe for the slaughter: neuer the
 lesse in all these things we are more tha conquerors,
 through him that loued vs: For I am perswaded, that
 neyther

neither deathe, nor life, nor Angells, nor principallities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God which is in Christ Iesu our Lorde. And shall I now feare the slander of a rayling Papist, to drue me from this houlde and fortresse, builde on the worke of Gods eternall election, founded thus in Iesus Christ: go now Papist, and slander this doctrine to be presumption, to be the neglecte of all vertue, to be the inticement to all vice and licentious lyuinge. Thou lyeest Papist, it is but thy sleaunders, it is but the Diuels temptation. And euen as before in the temptation to dispaire, so now, euen for his temptation and thy sleaunders, I ground my selfe the faster thereon, I will spit on my fingers and take better holde on the mercifull election of God than I did before, hurling awaye all brittle sticks and rotten posts of mans merits, and leane only to the myghtie bulwarkes and strong battlements of Gods eternall purpose of my saluation. Neyther shall I fall downe headlong, neyther tempte I God, for trusting to his mercie: for I know, he that hath ordayned me to the ende of eternall lyfe, hath ordained also the meanes for me to go thether. And as I thank hym hartly for the one, so I will (by his grace) obey him humbly in the other: looke what soeuer hee commaundeth me, his grace I trust shall not be in bayne in me, but make me able to doe all good workes, to the glory of him that hath electe mee: *Hæc est spes mea reposita in sinu meo.* Go, go, now, sleaunders Papist

pist, and say this is presumption. But let the Papist go, and let vs here set downe our firste stande, against the tempting Deuell, against the wicked worlde, against the tremblinge flesh, against the sclander of Papist, and stay our selues on this first parte, *Hic murus aheneus esto*, Lette this be a brasen wall vnto vs (that all their gun-shotte shall neuer batter downe) the eternall purpose of almightie God, before the foundations of the worlde were layde, that the worlde, (not the wicked worldlings, nor euery perticuler mā in the world) but the elect of god, & he hath chosen out of the world, shold not perish, but haue eternall life.

The Seconde parte.

The seconde parte that I deuided this treatise into, is to consider the cause of this Gods goodnes towards the world: a passing great benefite is this of God, that he wold not suffer the world to perish, that we are translated from death, we shal not be damned: but a farre more passing benefite is this, that he hath translated vs from death to lyfe that we shal not only not perish by damnation, but haue lyfe, and that eternal. To the which benefite; no worldly blessings of god, nor al the riches & felicity of the whole world, is comparable. For what shold it profite me to win all the world, and lose myne own soule, or what shold I geue to redeme my soul withal: From whence then proceeded this surmounting goodnes of almightie God vnto the world, was there no cause mouing him thereto: yes verily & that a great cause. Here the Papists,

chiefly

1. Iohn. 3.

Collos. 1.

Marc. 8.

chiefly the Scholemē, labor meruellously to serch
 out the cause that moued God, to bestowe on the
 world this excellent benefite of eternal life: wher-
 in, so it be done reuerently, according to the maie-
 stie of sutch a matter, their trauell were not disa-
 lowable, but whē they presume to go beyōd their
 bounds to curiously: no meruel if they be stricken as
 was Vzas, for his vnreuerent presumptiō to touch ^{2 Reg. 6.}
 the arke of god. Whē they go quite an other way,
 whē they seke the causes there, where the causes
 be not, when wil they finde the cause thereof: but
 mistake the cause: as the blind Sodomites coulde
 not finde Lots doze: as the blynded Syrians were ^{Gen. 19.}
 mis led to Samaria, and euen like the blinded Hob, ^{4 Reg. 6.}
 runne by and doونه about the houle, catching at
 euery thing commeth next to hande, crying, this
 is it, that is it, wearying them selues, & neuer fin-
 ding the cause in dede therof. Semper discentes, nū-
 quā autē ad viā veritatis peruenientes. ^{2. Tim 3.} alwayes lear-
 ning, but neuer attaining to the way of the truth:
 bicause they take Nō causas pro causis, no causes for
 causes, which is the gretest error in Philosophie
 that can be, much more in this high mystery of di-
 uinitie, and the causes of Gods doings, that pas-
 seth all mannes Philosophie. The Philosophers
 say, nothyng is thoroughly knowne, whereof the
 causes are vnknowne: and to knowe eche thing by
 the causes of it, is the true and perfect knowlege.
 Herin they said true, but alas, their selues neither
 knewe the thinges, nor the causes of them, they
 neyther knewe them selues, nor God: we must not
 searche then the cause hereof by Philosophers,
 and

and yet they did as much as carnall men can do: but Animalis homo non percipit ea quæ sunt Spiritus dei, the fleshly man perceyueeth not those thinges, that pertaine to the spirite of God. Here Simonides was at his witts ende, and required respite: Here Anaxagoras poynted bp to heauen with his finger, but he coulde tell what it was in hys heart. Here Democritus eyes so lette him that hee put them bothe out. Here Cato cried, Mitte arcana dei cælumq; inquirere quid sit: here Socrates durst affirme nothing but this one thing, that he knew nothing: Heere Aristotle confesseth he hadde but owles eyes: And shall wee then make his metaphysiks good diuinitie, as our Scholemen (more blynde than those phylosophers) did, to confirme this matter withal: but they haue so rooted them in the diuinitie of their god Aristotle, that they can not lift bp themselves from themselves, to search this cause of Gods benefite in God, from whom it proceedeth, but will seeke in them selues to fynde the causes of it. Lette vs looke on them therfore a litle, and see how busily, or rather howe buslardy they looke in them selues to fynde oute the cause thereof. For if they ransacked well all corners in themselves, they shuld fynde many a slovenly corner, and a full sluttish house: many a fylthy synke of durt, many an heape of dust raked bp, many a rotten post, many a foule copweb, many an adders nest, and euen a caue of Cacus, a Cerberus Denne, a foule carrion of the body, a fouler hozrout of the soule, fraught with sinne and wretchednesse, how soeuer lyke a Iahaciseys cup, like a painted sepulcher,

cher, it carrie an outwarde countenance. But doo
 they not se this in serching them selues: or if they
 see it, howe can they abyde the syght thereof: nay
 berily, they se it not. Ther is a beame in their eyes
 called Philautia, selfe loue, and this little preatie
 moate dothe so hinder their syght forsoothe, that
 they see no suche thing, nor smell any such stench,
 they are so acquainted with it, nor fynde any suche
 fault in themselves, neyther is that the thing they
 seke for: and therefore, although they sawe it, they
 let that alone, and passe by it with the Priest and
 the Leuite, as though they sawe it not: but they Luc 10.
 seeke for the contrary. What merite, what ver-
 tue, what cause is in them selues, wherefore God
 should bestow this so great a benefite vpon man.
 No doubt there is a cause in man (say they) wher-
 fore God did thus vnto man. He sawe some thing
 in man, that moued him therunto. peraduenture
 we haue founde the cause euen here. had not the
 worlde done some good turne to God, and so gisse
 gasse, one good turne asketh another, claue me,
 claue thee, the worlde might haue done so muche
 for God, that God was indebted to the worlde: he
 coulde not but euen of his Justice, Merito digni vel
 condigni vel congrui, By the merite of dewty or
 worthinesse or congruitie, requite the world with
 this benefite: Stoode the case thus betwixte the
 worlde and God: for then here is cause inoughe
 in man: no (Papist) the case was nothing so nor so.
 Nō ex operibus quæ fecimus nos, not of the works
 that we haue wrought, Non secundū opera nostra, 2.Tim.1.
 not acording to our works, Ex operibus legis non
 iustifi-

2. Tim. 1.

Rom. 3.

Rom. 8.

Rom. 4.

Psalm 136

Rom. 11.

Ezech. 16.

iustificatur omnis caro, no flesh shalbe iustified no
 not by the works of Gods law. for why, q^{er} erat le-
 gi impossibile. The lawe could not performe it, it
 wrought but wrath in vs, and encreased our sin,
 because we were sinners & coulde not fullfil it, and
 therefore became guilty and accursed by it. If God
 then should worke by iustice, Domine quis iustine-
 bit: Lorde who should abide it: we had not done
 any good to him before at all, that he shoulde re-
 compence. Quis prior dedit illi, et retribuetur ei:
 Who gaue him ought aforehand that he shoulde
 make him retribution: in a pitifull case were we
 before he boughsed for to choose vs: wilt thou see
 what thou wast before God chose the, either for a-
 ny thing in thy parents, or in thee, euen from the
 first houre thou wast borne: Looke the sixteenth
 chapter of Ezechiell before cited. The woorde of
 the Lorde came vnto me, saying: Sonne of manne,
 cause Hierusalem to knowe her abominations and
 say: Thus sayeth the Lorde God vnto Hierusalem,
 thine habitation and thy kinrede is of the lande of
 Canaan, thy father was an Ammorite, and thy mo-
 ther an Hethite: and in thy natiuitie when thou
 wast borne, thy nauell was not cut, thou wast not
 washed in water to soften thee, thou wast nor salted
 with salte, nor swaddled in cloutes, none eye pitied
 thee to do any of these things vnto thee, for to haue
 compassion vpon thee, but thou wast cast out in the
 open felde, to the contempte of thy persone: in the
 day when thou wast borne, and when I passed by
 thee, I saw thee polluted in thine owne bloud, and
 I sayde vnto thee, when thou wast in thy bloud,
 thou

thou shalt liue, euen when thou wast in thy bloud,
 I sayde vnto thee, Thou shalt liue. Lo the pickle
 that euen the Church and choise of GOD was
 in, beefore the Lorde dydde choole her. If thou
 sayest, yet peraduenture hee dydde thys for her
 frendes sake, Shee came of good parentage, and
 was well allyed to those whom God hyghly fa-
 uoured, and to whom God made a great promise,
 to be good to them, and to theyr seede after them,
 True in deede, hee dydde so: but yet (in this re-
 specte) see howe hee renounceth thys for anye
 cause also, and bybraydeth to her euen her fa-
 ther and mother, and all the whole stocke shee
 came of. Thou arte thy mothers daughter that
 hath caste off her husbände, and her chyldren: and
 thou arte the syster of thy systers, whyche forsooke
 theyr husbändes, and theyr chyldren: youre mo-
 ther is an Hethite, and youre father an Ammorite,
 and thyn elder syster is Samaria, and her daugh-
 ters that dwelle at thy lefte hande, and thy yong
 syster that dwelleth at thy ryghte hande is So-
 dome, and her daughters. And as more sharpe-
 lye in Esaye, hee calleth the Jewes, the seede
 of the wycked, corrupte chyldren, the sonnes of
 Wilches, the seede of the adulterers, and of the
 whoze, rebellious chyldren, a false seede, the egges
 of the Aspys, the webbes of Spyders, the gene-
 ration of Vipers, boasting in vaine of Abrahams
 parentage, who himself also beefore he was called,
 was an heathen, was an idolater, till God rede-
 med and called him: and therfore neither they nor
 he had

Ezech. 16.

Esa. 1. &c.

57.

Gen 12.

Iosu. 24.

Esa 59.

Act 7.

H. ii.

he had deserued this benefite of eternall lyfe, that God dyd purpose to them. What then was the cause that moued God herevnto: was not this the cause therof: that although they had done no such good turnes to God, by dutie or cōgruitie to moue him to recompence, yet they had not offended him nor displeased him: And therfore God mighte the easyer be induced to bestow this benefit on them: But had not euen the electe of God offended God? were they not of olde Adam. In quo omnes peccauerunt, in whom all haue sinned that came of him: are they not fleshe, and what are the deedes of the flesh? Manifesta sunt opera carnis &c. The dedes of the flesh are manifest adultery, fornication, vncleanes, wantōnes, Idolatrie, witchecraft, hatred, debate, emulation, wrathe, contention, sedition, heresies, enuie, murder, drunkennes, gluttonie, and sutch like: What then (saith **S. Paul**) are we no more excellent, no in no wise. for we haue already proued that all both Iewes and Gentils are vnder sin, as it is written, there is none righteous no not one, there is none that vnderstandeth, there is none that seeketh God, they haue all gone out of the way, they haue bene made altogether vnprofitable, there is none that doth good no not one: their throte is an open sepulcher, they haue vsed their tongs to deceyt, the poyson of aspis is vnder their lippes, whose mouth is full of cursing and bitternesse, their fete are swifte to shed bloud, destruction and calamitie are in theyr ways, and the way of peace they haue not knowne, the feare of God is not befor theireyes. **Peace** **Paule** for shame, what a number of horrible by-
ces

Rom. 5.

Gal. 5.

Rom. 3.

ces reckenest thou by here? Was this the case of
all men before Gods calling? These things seme
to be spoken of the reprobate, is ther no differēce? Rom. 3.
there is no difference, for al haue sinned, & are depri-
ued of the glozy of God, Hæc fuistis saith S. Paule
euen of the electe. Fuistis serui peccati, ye were the Rom 6.
seruants of sinne, Exhibuistis mēbra vestra, ye gaue
your membez to vncleannesse & iniquitie, to com- Gal. 3.
mitte iniquitie. To conclude, the Scripture hath
shut by all vnder sinne, then is not this the cause
neyther, that God purposed to bestowe this bene-
fite on the worlde: yet peraduenture for all this
ther might some good qualities, some Pura natu-
ralia, some goodnesse of nature, lie hidden in man
that all the worlde seeth not, but God sawe, and
therfore, (for al these outward vices, yet for those
inwarde vertues sake, hee woulde not suffer the
worlde to perishe. We know he wold not haue de-
stroyed Sodom and Gomorrhe, had there bin but Gen. 18.
ten good men in all those five cities, but two good
men in a towne. Now perhaps he sawe ten good
qualities, or two good qualities, in man, and ther-
fore woulde not suffer the worlde to perish. Were
there not some suche qualities? no sutche quali-
ties, no sutche goodnesse at all in manne. If there
had, S. Paule shoulde haue espied it, hee sought
narrowly and could finde none at all. Non habitat Rom. 7.
in me, hoc est in carne mea bonum, I know (sayth
he) that in mee, that is in my fleshe (hee meaneth
the vntregenerate man) dwelleth no good thyng.
No grapes can come of thorns, nor figs of briers. Matth 7.
An ill tree can bring forth no good frute, sine mē Luc. 6.

- John. 15. nihil potestis facere, without me saithe Chyriste ye
 can doe nothings, for the purpose and election of
 Ephes. 1. God is in Chyrist. Elegit nos per Iesum Christum in
 sese, He chose vs in him self through Iesus Chyrist:
 so that befoze the calling to this choise, there is no
 kynde of good thing in man to moue God to it: no
 we can not conceaue one good concepte. Animalis
 1. Cor. 2. homo non percipit, the naturall man perceyueth
 not Gods things, Factus est similis iumentis et com
 Psalm. 48. paratus est illis, Hee became like vnto beastes, and
 was compared vnto them, Sicut equus et mulus in
 Psalm. 31. quibus non est intellectus, Euen as the Horse and
 Mule that haue no vnderstanding. In such a beast-
 ly plight was man, for so much as vnderstanding
 any goodnesse, no not so much as thinking which
 is lesse than vnderstandyng. Non sumus idonei ex
 2. Cor. 2. nobis ipsis cogitare quicquam, sed si aliquid idonei
 sumus id ex deo est: We are not able to think any
 thing of our selues, as of our selues: but our habilitie
 is of god. well yet for al this, that we could not
 so muche as thynke him any good, yet peraduenture
 we thought him no harme, we bare him no ill
 will, we were not his enemies, and therfore per-
 chance he was the sooner moued to saue vs: Nay,
 thou wast euen the very enemy of God, Cum ini-
 Rom. 5. mici essemus, when we were the enemies of God,
 the conspiratours with Sathan, the children of
 Ephes. 2. wrath, bearyng in vs euen the lawe of rebellion,
 fighting against the spryte of God, and leading vs
 Rom. 7. captiue to death, suche enemies and traitours we
 were to God, and therfore this was no cause that
 moued him therunto. Wel yet peraduenture, this
 came

came not so much of our selues, as by noughty inticement and yll companie, seducyng vs: of our selues wee mighte at leaste haue some good inclination and procliuittie, if wee hadde bene able to haue followed and perfourmed it, whiche GOD seeing, it might bee a preparatiue to moue God, to put to his healing hande to ours. Was there no lutch cause to moue him: no lutch cause. I graunte he was seduced by Sathan at the firste, but he so fully and freely assented to him, that we in oure temptations, can not possie of the cause to any other, and put it as Adam dydde on Cue, as Cue did on the serpent, but euery man is tempted when he is drawne (sayeth Sainte James) away, by his owne concupiscence. For by the firste assent to the Serpente, the whole nature of man body and soule is so infected with syn and enemitie to GOD, that affectus carnis inimicitia est aduersus Deum, Euen the affections and desyre of the fleche is enemitie againste God, For it is not subiect to the lawe of God, neither in dede can be, affectus peccatorum vigeant, The affections of sinne ruled in my members: euen the lust and concupiscence, the froth of synne, and synne it self, yea the lawe of synne. Not only the dedes of man are syn, nor the words only are sinne, and answerable to accompt, Quomodo potestis bona loqui, cum sitis mali, Howe canne yee speake that is good, youre selues being euill: neyther only the thoughtes are synne, Cogitatio stulti peccatum est, The thoughte of the foole is sinne: but also the place from

Iacobi 1.

Rom. 8.

Rom. 7.

Matth 12.

Pouerb 28

Matth. 15.

Jerem. 17.

Gen. 6.

Gen. 8.

Psalm. 13.

Pigghius
de origin.
peccato.

Rom. 5.

from whence they come is euen a sinke of sinne. Ex corde exeūt cogitationes malæ, The euel thoughts come from the heart, the heart is stonie, the heart is vncleane, the heart of man is wicked and vnserchable: the Lorde saue that the wickednes of man was great in the earth, and al the imaginations of the thoughts of his heart were only euel continually, the imagination of mans heart is euel euen from his youthe. wher is any inclination here of man to God? no, Profrus inutiles facti sunt. They were altogether made vnprofitable. What sir? I beseeche you, litle children and all: what the infants sucking at their mothers brests: alacke pooze babes, put ye thē in the nūber: what haue they done: what haue they trespassed that ye make them sinners also? Quæ culpa (saith Pigghius) & peccatum possit esse animæ adhuc innocentis & recens nati paruuli. &c. what fault, what sinne can there be of the innocent soule, and of the litle child newe borne: who for that he hath not receyued the ble of reason, and the facultie of free wil, is not yet vnder the law, nor can be obliged by any law, wherof he may be made a transgressour. But as this is a most false errour, & the cleane destruction of the Christian faith, so is this a most true principle, that what soeuer they be yong or olde, Deus conclusit omnes sub peccato, God hath shut vp all vnder synne, neyther vnder the sinne of an other only, and not of theyr owne synne, but of Adams theyr first father imputed vnto them. Nay theyr sinne is euen their owne sinne, In quo omnes peccauerunt, In whom all haue sinned: neyther is al sinne

sinne to be measured by age of man, or wil of man
or reason of man only, but Peccatū est iniquitas (ἀνομία,
saith S. John) sinne is the swaruing from Gods
law, whiche sicke it bindethe all mankind, and
none, not regenerat in Christ, are answerable ther-
vnto: it followethe, they muste nedes be sinners,
old or yōg, bicause without regeneration in Christ
not Adam only himsele, of whome we came; but
all the whole substance, externall and internall of
mankynd, is so infected & defiled with sin, that no
thyng but God can cleanse it, Quis potest facere mū-
dū de immundo cōceptū semine. nisi tu qui solus es,
Who can make a clea thing of a thing that is cō-
cepued by foule seede, but only thou that art alone.
There is none cleane beefore him from sinne. Ne
infans quidem vnus diei. No not the infant that is
but one day olde, nay that is lesse than a day olde,
while he is yet in his mothers wombe. Ecce (saith
Dauid that was an holy prophet) in iniquitatibus
cōceptus sum, & in peccato cōcepit me mater mea,
Beholde (sayth he) I was begotten in wickednes
and my mother conceaued me in sinne. Was Da-
uids father an hoozehunter, and his mother an
harlot? Was Dauid a bastard and misbegotten:
no suche thyng, he was the lawfull sonne of Isai.
Why then, is the acte of matrimonie sin and wic-
kednesse? no suche thing neyther, thou sinnest not
if thou takest a wife, sayth S. Paule, and if a vir-
gin marie, she sinneth not, yea mariage is hono-
rable among all men, and is a bed vndefiled. How
was then Dauid gotten and concepued in synne?
Forsothe he came of sinful seede, euen the seede that

1. Iohn. 3.

Iob. 14.

Psal. 50.

Ruth 4.

1. Cor 7.

Heb. 13.

Iohn.3.

begat and conceyued Dauid, was corrupt & staynd
 with synne: And as the seed was, so was the
 chylde, Quod natum est ex carne caro est, What
 that is borne of fleshe, is flesch, of Adam, is Adam,
 of a thorne is a thorn, of a brier is brier, of a crab,
 is a crabbe, and euery thyng yeldeth the fruite after
 his owne kynd & qualitie. And therfore of a sinful
 father, the chylde is borne a sinner, euen the fyrst
 day and moment the chylde is born, yea a sinner be-
 fore it is borne. Well (say the Papistes) admit all
 this in old and yong were sinne, yet I trust ye wil
 make a distinction of sinne: all sinne is not mortall
 synne, Is no synne benyall: If there be, perad-
 uenture then the worlds synnes were not so great,
 as that they deserued to peryshe for their synnes,
 and so myghte the easlyer bee forgyuen, bycause
 theyr synnes were veniall. Nay Papist, this hel-
 peth thee not, no more than thy other chyftes. For
 although we graunte, nor cuer denyed, that there
 is distinction to bee made of synnes: of the why-
 che some bee originall, some bee actuall, some
 be in thoughte, some be in worde, some be in dede,
 some be of negligence, some be of wilfulnesse, some
 be of ignorance, some be of malice, some be more
 heynous than other some synnes be, yea and wee
 admit also this distinction of mortall sinne and ve-
 niall synne, yet admit wee it not in suche sort as
 the Papistes do, that thys difference is in the na-
 ture of synne, whereby any is veniall, as though
 it were bycause it is lesse synne, therefore it shold
 bee veniall. For be it more, or be it lesse, or of what
 sorte of synne so ever it be, if it be synne, it is mor-
 tall

call in the nature of it, and deserueth no forgiveness
 nesse, but euen death for recompence: For with-
 out all distinction sayde **G O D** to Adam, **When** Gen. 2.
foeuer thou eatest thereof, thou shalt dye. And
 from hym it hath followed, that **Vnius delicto** Rom. 5.
omnes mortui fumus, By Adams offence we are
 all deade. **Per peccatum introijt mors,** Death en- Rom. 6.
 tred by syn: and therefore **Stipendium peccati mors** Iohn. 8.
est, The rewarde of synne is death. For why, it
 came from the dyuell, **Qui facit peccatum ex dia-** Rom 8.
bolo est, and the diuell is a murtherer from the
 begynnyng: and therefore yf yee liue after the
 flesh, **Moriemini,** yee shall dye. Neyther is thys
 to bee vnderstoode of horrible synnes onely, but
 euen **Affectus carnis mors est,** The affection of the Rom 8.
 flesh is Death also. Neyther is thys to be elu-
 ded, as though the Apostle spake onely of a bo-
 dyly and temporall death, but hee speaketh plat
 and playne of condemnation. **Iudicium quidem** Rom 5.
ex vno in condemnationem, The faulte came of
 one offence vnto condemnation. And agayn: The
 faulte came on all menne to condemnation.
 Why then (saye the Papistes) shall all menne
 bee damned? And where is then youre Venyall
 synne? Forsooth euen it followeth at the harde
 heeles: **Gratia autem ex multis delictis in Iusti-** Rom. 5.
ficationem, But the grace is of manye offen-
 ces to Justification. Heere are manye offen-
 ces named, and all deserue damnation, but they
 become Venyall, yea they hynder not Justifica-
 tion. How commeth thys of theirowne nature?
 I.ii. may

Rom. 8.

nay, but by grace, by fauour, by the gifte of God, and not by the nature of the sinne, in which respect all stande in the state of damnation. But to those that are in Iesu Christe, nihil est condemnationis, there is no damnation vnto them: not that the sin or sinner deserued this, but for that they haue receaued the attonement made by Iesus Christe.

Yea, but dydde not God (saythe the Papist) forsee that they should receyue Christ, and although they were all sinners, and subiect to damnation, yet did not he forsee that they wold repent them of their sinnes, and become faithfull, and amende their lyues when hee should call them: and peradventure therfore he wold they should not perishe, but haue eternall lyfe, euen bicause he foresaw they shoulde become good men, although they were euill. Nay Papist, this is no cause no more thā the other: nei ther their workes presente, neyther their workes to come. For the scripture simply comprehendeth all workes, whether they be past, or they be present, or they be to come. Vocauit nos Deus uocatione sua sancta, non ex operibus nostris, sed iuxta propositum suum, God called vs wyth his holy calling, not by reason of our workes, but according to his purpose. Neyther are wee iustified by the the workes euen of Gods law, In lege nemo iustificatur apud Deum, neyther saued hee vs (sayeth S. Paule) for the workes of our righteousness.

2. Tim. 1.

Gala. 3.

Tit. 3:

If then, we are neyther saued nor iustified, nor called, for our workes, shall wee thinke we be chosen for our workes, when Gods choyce is before hys calling, his calling before our iustifying, our iustifying

sying before wee obteyne saluation: Maye if our
 woorkes be not the cause of our sauing, nor of our
 iustifying, nor yet of our calling. much lesse be they
 the cause of oure election, whiche was before the
 foundations of the world were cast. I grant that
 God foresaw we should do good woorkes, howbeit
 our good woorkes were not the cause of his elec-
 tion, but his election was the cause of our good
 woorkes. Elegit nos in ipso ante mundi constitutio- Ephes. 1.
 nem vt essemus sancti & immaculati in cōspectu eius
 per charitatem, He chose vs in him before the ma-
 king of the worlde, that we should be holy and un-
 reprobable in his syght through loue. Then were
 not good woorkes to come, the cause of Gods choise
 made before, but God, that by his election did or-
 der in them to glory, ordeined them also to do good
 woorkes after: And so good woorkes are not in the
 cause wherfore, but in the purpose whereto the e-
 lect of God are chosen. Conditī sumus ad bona o- Ephes. 2.
 pera, Wee are made of God to doo good woorkes,
 Good woorkes are the fructes of the spīte of God, Gala. 5.
 after he hath iustified vs. Quomodo enim potest Ad Simplic.
 iuste viuere, (saith S. Augustine) qui non fuerit iu- lib. 1. quest 2
 stificatus: How can he liue iustly, that before hand
 shall not be iustified: Sequuntur bona opera iusti-
 ficatum non præcedunt iustificandum, They folowe
 hym that is iustified already, but they goe not be-
 fore him that is to be iustified. Then are not good
 woorkes the cause, but the effects of Gods woorkes
 in vs, He chose vs, he called vs, hee conuerted vs, Rom 9.
 he gaue vs faith, he maketh vs apte to do all good Ierem 13.
 woorkes to the prayse of his glory, and not to me- 1. Cor. 12.

Augu in
Plal. 63

rite our saluation by them. For (saythe Saincte
Augustine, Si ideo facis opera tua vt glorificeris, hoc
prohibuit. Si autem vt Deus glorificetur, hoc iussit
Christus, If thou dost thy woorkes for thys cause,
that thou mayst be glorified, thys Chryst forbade
thee: But yf thou doste them that GOD maye
be glorified, thys Chryste commaunded thee.

These therfore, and all these Papisticall caulla-
tions, that make man, or any thing in man, be it
neuer so good, to bee the cause of this good pur-
pose of Gods eternall Election to the worldes
saluation, are but false Popish fetches and lying
bauntes, to establishe theyr owne ryghtousnesse,
to deface Gods glozre, and are no causes at all
that moued God hereto. Nay soft, sayth the Pa-
piste, stay your conclusion: there is one thyng yet
behynde. Be it that none of all these are the cau-
ses, no not mannes good woorkes, nor that wee
ought to woork to merite saluation thereby, but
to set forth the prayse and glorie of GOD: and
that God made all things for his glorie: yet not-
withstanding myght this be some cause, even that
hee saue hee shoulde get glozre by vs and by oure
woorkes. Neyther myghte this seeme so small a
cause, for had he not saued vs, then should not he
haue ben glorified by oure good woorkes. What
then? Bonorum meorum non eges (sayeth Dauid)
Thou haste no neede of my good woorkes. Maye
a man bee profitable vnto God, as hee that is wyse
may be auaylable vnto himselfe? is it any thyng vn-
to the Almighty, that thou arte iust? or is it profy-
table to him, that thou makest thy wayes vprighte?

Plalm. 115

Iob. 22

Can

Can his glozy shine no other way but by our wo-
 kes, or by our saluation? What if all we had ben
 lost, had he lost any thyng therby? Lost Christ any
 sparke of hys glorie by the lost chylde Judas? Lost
 God any glorie by the wyckednesse of Pharao?
 Nay he got glozy therby, and so her both ouer all
 his enemies: They hinder not his glorie as they
 thynke they doo, nor he hath any neede that wee
 should encrease it, and set it out. And thoughe we
 had neuer ben borne, he had lost no glorie: and we
 had vtterly ben losse, he had losse no glorie, and no
 creature had euer bene made, he had losse no whit
 of glozy: It had ben al one to him, although not al
 one to vs: for he hath no nede of vs, nor of any cre-
 ature, but we haue nede of him. To conclude ther-
 fore, none of all these are any causes, that moued
 God to bestowe this benefite on the worlde, that it
 should not perishe, but haue eternall lyfe, why what
 is the cause then, is it a causelesse thing? is there
 no cause of it? Yes verily, and that a great cause.
 What is that? we haue runne thorow all cau-
 ses that I thynke maye well bee reckened by, and
 you haue denyed them euery one. In deede Pa-
 pist, thou haste runne rounde aboute the wood,
 and haste assayed at manye a gappe to enter, but
 canste not get in, lyke to the olde riddle, What is
 that that runneth rounde aboute the tree, and ne-
 uer entreth in? They hadde wonte to say, it is the
 barke of the tree: but it is a blind Papist, that stic-
 king only to the trees rinde and barke, locketh al-
 together on the outwarde apperance of man, and
 searcheth to fynd in the visyble creature the cause
 of the

Iohn. 17.
 Exod 9.
 Rom 9.
 Psalm 77.

Iud epist.

of the highest workes of the inuisible Creator. O
 sapleſe barke of a rotten and ſcureleſſe tree, twiſe
 dead and plucked by by the rootes, when wylte
 thou be able to fynde out this cauſe of Gods eter-
 nall purpoſe: he that will fynd a thing, muſt ſeke
 it where it is, not where it is not. The Papiftes
 ſeke this cauſe where it is not, not where it is. In
 mā they haue raked metely wel, but ther it is not:
 they haue ſought ouer al the world and euery crea-
 ture, neither is the cauſe of Gods purpoſe to be
 found in any creature, no not in the elect theſelues.
 Where muſte it needes then remaine, but euen in
 the Creator, the cauſe of the purpoſe in the purpo-
 ſer, and only in God himſelf: and to ſay the truth,
 it can not be otherwiſe. For ſithe the purpoſer is
 God, and God is agens liberrimum, he can not bee
 tyed to cauſes beſydes himſelfe, for then he woude
 not free, ſith Gods purpoſe is eternall as is hym-
 ſelfe without beginning, and al other things and
 cauſes haue beginning, then is nothing the cauſe
 of Gods purpoſe, but Gods purpoſe is the cauſe
 of euery thing: For if he had not purpoſed ought
 to haue ben, it had not ben: but it is, it is then by
 cauſe he purpoſed it ſhould be. To cōclude, ſith God
 is ca. iſa cauſantiū, & cauſarum, the cauſe of al cau-
 ſings, and of all cauſes: when we here it is Gods
 purpoſe ſo to be, ſhal we not think enen this pur-
 poſe of god the cauſer, to be cauſe ſufficient, but we
 will ſeke for other cauſes in the cauſes inferior, &
 things that themſelues are cauſed: What abſur-
 ditie were this in man, ſand what presumption a-
 gainſt god, ſith we heare it is gods purpoſe, and
 we are

we are not content therewith: Well (say the Papists) be it, the cause be only in God, and not in man nor any creature, that he purposed to bestow this benefite on the world: yet shewe me a cause in god himselfe that moued him hereunto. Why, is not this a sufficient cause of it selfe, that we haue sayd al this while, it was Gods purpose: If this will not suffice thee, what will suffice thee: Shall I say, it is Gods determination: that is al one with purpose. Shal I say it is Gods appoyntment: this is all one also. Shall I say it is his good wil and pleasure: what is this but in effecte the same also: what shall I saye then that shall contente them: Surely neyther I nor all the world shalbe able to say any thing, that can satisfie a warbling Papist in this matter. For how should we satisfie him, that is not satisfied, with the purpose, determination, appointment, wil and pleasure of God: but he will needes know why God purposed, determined and appointed, why it was his wil and pleasure. But see euen here, if this will content the Papist, wee haue a further cause expressed in the firste begynnyng of this sentence, Sic dilexit; So God loued the Worlde, Lo, loue is the cause therof: Yea but what made him loue the worlde saith the Papist, nothing: yes, euen bycause hee would vouchsafe so to doo. Why sayeth he, this commeth to the former cause, hee loued it, bicause he would: But wherfore woulde he loue it: Here the Papist letteth mee I confesse, neyther will I search, nor can I find any further cause than this: neyther am I ashamed to be so sette of a Papist,

K. J.

that

that I can go no further, whē I come to the loue & good wil of God: of which if it were so easy a matter to shew a further cause, why was not S. Paul ashamed when he came to the alleaging of Gods will, to crye oute that the Judgementes of God were vnsearchable, and durste goe no further, after he had alleaged it to be Gods wil: bycause beyond this cause, he coulde fynde no cause hygher, his sadome coulde reache no further. Heere was abyssus abyssum inuocat, Heere was sette the Cherubin, and the flamyng sword to stoppe the entrie into this vnsearcheable Paradyse. Heere were the boundes of Gods Mountayne Sina limited, that the people nor the Priestes, nor any else durste or coulde enter into, but onely our heavenly Prophete lyke to Moyses, Iesus Christe, not only man but GOD himself also. And wil a beast, a Papist, a brutishe fleschly man presume to come neare thys mountayn, yea to go beyond the boundes appoynted: Shall not a dart be cast through him that dare presume thus beastely: What is man that he should not be content when he heareth platte and playne it is Gods wyll, but he wil demaund a reason of the same: Job neuer durste presume thus farre as the Papists doo, yet when in the anguyshe of his mynde hee wente beyonde hys reache, The Lorde out of the whyrlewynde sayde, Whoe is thys that darkeneth the counsell by woordes without knowledge: Gyrde vp now thy loynes lyke a manne, I wyll demaunde of thee and declare thou vntoo mee, Where wast thou when I layde the foundations of the earthe? Declare

Psalme. 15.
Gen 3.

Heb. 12.
Exod. 19.

Job 38.

clare yf thou haste vnderstandynge , &c. Wylte Iob.40.
 thou disanull my Iudgemente , or wylte thou con-
 demne mee that thou mayste bee iustified? or haste
 thou an arme lyke G O D , or doest thou thunder
 wyth a Voyce lyke hym ? Decke thy selfe nowe
 wyth Maiestie and excellencye, and arraye thy selfe
 wyth Beautie and glorye : Caste abroad the in-
 dignation of thy wrathe, and beholde euery one
 that is prowde , and abase hym , looke on euery
 one that is arrogante, and bryng hym lowe, and
 destroye the wycked in theyr place , hyde them
 in the duste together, and bynde theyr faces in a
 secrete place , then wyll I confesse vnto thee al-
 so, that thy ryghte hande can saue thee . **Thys**
presumption then, not to bee content wyth the
expressed good wyll of G O D, but to searche fur-
ther causes of his wyll then hee hath expressed,
that is his loue, is euen to make our owne right
hande our Sauour, as the Papistes doo. Let
vs therefore be content with this cause of Gods
purpose, that it is his good wil, and proceedeth of
his mere loue, And that his loue is the very and
onely cause hereof, as oure Sauoure Chryste
hathe sayde, Sic Deus dilexit mundum, G O D so
loued the worlde. The loue of God is the cause
of the Worlde's saluation, than the whyche,
what can bee a moze notable cause, and moze
comfortable herein than the loue and good wyll
of G O D. But the Papist, whose mouth is not
yet stopped, nor hys ambitious mynde conten-
ted, groyne the hereat, that all shoulde pro-
ceede from the good wyll and loue of G O D:

- Did not wee (saith he) loue him before, and then he loued vs? No (Baptist) we loued him not, wee hated him, as is already the wed. In hoc est charitas, non quod nos dilexerimus Deum, sed quod ipse dilexit nos, Loue consisteth herein sayeth S. John, not that we loued him, but that he loued vs, Prior dilexit nos, he loued vs before, and not we him before: for then were all this in bayne: then were the cause in vs, not in God, then were it no godamercie to God that we are saued, but gramerchie myne owne selfe, for God requited me but loue for loue. What a pawne checkemate were this to the loue of God? But herein commendat charitatem suam Deus in nobis, quoniam cum adhuc peccatores essemus, God not onely loueth vs, but herein he maruellously setteth out the glory and praise of his infinite loue vnto vs, that euen when we were sinners, when we were enemies, he loued vs. The only and whole cause then of Gods purpose to our saluation, is the fauour & loue of God. Wherefore was Jacob preferred before hys brother Esau? Jacob dilexi, I loued Jacob. Wherefore chose he the seede of Abraham, Isaac and Jacob to be hys people, for any merite of these their fathers which were holy patriarches? No, Quia dilexit patres tuos, for bicause hee loued their fathers. Wherefore saith God vnto the Israelites: The Lord thy God hath chosen thee to be a precious people vnto hym selfe aboue all people that are vpon the earthe: The Lorde did not set his loue vpon you, nor chose you, bicause ye were mo in number than any people, for ye were the fewest of all people, but bicause the Lord
- loued

loved you. Wherefore is the church of Christ so
 often called the spouse, the wyfe, the welbeloued
 of Christ, but bicause the Lorde of his only loue &
 mercie chose her: Wherefore was Dauid chosen
 king from following the sheepe: but bicause hee
 was a man *Secū dum cor meum*, eue after the hart
 of God, that is to say, whom God delighted in and
 loued. Wherefore was Salomon chosen to sitte in
 the seate of Dauid before all his brethren: but bi-
 cause *Dominus dilexit eum*, The Lord loued him: *2. Reg. 12.*
 Wherefore did Christ choose the twelue Disciples
 before all other in the worlde: *Non vos me eligi-*
stis, sed ego elegi vos, You chose not me, but I chose
 you: But bicause, (sayth he) as my father loued me,
 so haue I loued you. Wherefore leaned Iohn on
 the breast of Iesu, and durst aske him more bold-
 ly than the other Disciples: but bicause he was
 the disciple, *Quem diligebat Dominus*, whom the
 Lorde loued. *Iohn. 13.* Wherefore are we chosen to be the
 people of God in the Jewes place: But euen by-
 cause God hath sayd: *Vocabo non plebem meam,*
plebem meam, & non dilectam, dilectam, & non mi-
sericordiam consecutam, misericordiam cōsecutam,
 I will call them my people, whiche were not my
 people, and her beloued whiche was not beloued,
 and her to haue obtained mercy which had not ob-
 teyned mercy. Wherefore now that we are chosen
 of God, are we afflicted: *Quos diligit Dominus,*
castigar, The Lorde correcteth whome he loueth. *Prouerb. 3.*
 Wherefore can no affliction ouercome vs, & make
 vs fall from God, as doo the reprobate, the chaffe, *Heb. 12.*
 and seede in the stonie ground, but the Electe are *Matth. 3.*
Matth. 13. puri-

Rom. 8.

Rom. 5.

Ephes. 2.

Matth. 3.

Iohn. 15.

Ezech. 36.

purified in tribulation, as golde in the forneys.
 In his omnibus superamus per eum qui dilexit
 nos, In all these thyngs wee ouercome through
 hym that loued vs. Wherefore haue we in those
 afflictions, sutch a confident truste in God, that
 they shall not hurte vs. Quia charitas Dei diffusa
 est in cordibus nostris, per Spiritum Sanctum qui
 datus est nobis, Bycause the loue of GOD is
 shed abroade in our hartes, by the Holy Ghost
 whyche is gyuen vnto vs. Then the fountayne
 and onely cause of all the grace and fauour that
 wee receyue of God, is the loue of God. Propter
 multam suam dilectionem qua dilexit nos, Euen
 for the greate loue that hee loued vs withall.
 And therefore Christe whyche is the well belo-
 ued sonne of God, Hic est filius meus dilectus, in
 quo mihi complacui, Thys is my well beloued
 sonne in whom I am wel pleased and in whom
 wee are made also the beeloued sonnes of God,
 and who hath so loued vs, that hee gaue his lyfe
 for vs, than the whiche, no man can haue a grea-
 ter loue: hee hath fully declared in the very fyrste
 woordes of thys Sentence, the very fyrst and
 principall cause of the Worlde's saluation, say-
 ing, Sic Deus dilexit, So God loued the worlde,
 there is no cause hereof in manne, but onely,
 and all in God. I doo not thys for youre sakes
 O Israell (sayeth the Lorde God) but for myne
 owne names sake. You shall remember your owne
 wycked wayes and youre deedes that were not
 good, and shall iudge your selues worthy to haue
 bene destroyed for your iniquities, and for your ab-
 homi-

hominations: Bee it knowne vnto you, that I doo not thys for youre sakes, sayeth the Lorde God. And as God dothe thys mercifully vnto his Electe, not for any cause in them, but for his owne names sake, The cause is altogether in him, not in vs, so the cause that moued hym, is his mere goodnesse, his infinite mercede, his owne good will, and his very loue vnto vs.

What shal we say then to those false prophets that haue so sotted vs in our owne loue, that they haue made vs beleue the cause to be in vs of oure saluation, our pure naturall qualities, our preparatiue woorkes, our free will, our good deedes and satisfactions to bee the cause why wee escape perdition: our merits and our righteousnesse to be the cause why wee receyue eternall lyfe. Our election to be the cause of Gods election & our loue of God, to be the cause of Gods loue to vs. Nay soft (sayth the Papist) ye tell oure tale amisse, we say not that these be the only causes, neither graunt we that the loue of God is the only cause, but ther are causes in both these parties, God and the worlde: which causes both ioyntly cōcurring together, we are therby saued from perdition & receiue eternal life. We here what they say, but what sayeth S. Paul: These two (saith he) cā not in this matter be compartners, Reliquiae secundum electionem gratia Dei saluē factae sunt, si autem gratia, iam non ex operibus. alioquin gratia nō est gratia, The remnant shal bee saued, accordyng to the Election of the grace of GOD: but yf it bee by grace, then is it not by woorkes: For otherwise, grace were not grace. (And so on the contrary parte)

Rom.ii.

if it

if it be of woꝝks, then is it not of grace, foꝛ other-
 wyle woꝝks were not woꝝks. And the reason is,
 bicause of the opposition, betwene grace and woꝝ-
 kes, that the one hath to the other in the cause of
 Justification: foꝛ although in those that be alredy
 iustified, woꝝks are not seuered from grace, noꝛ
 grace from woꝝks, but rather al their woꝝkes be
 graces and gifts of God, as **S. Hierome** sayeth,

In Matth.
 cap. 13.

Deus in nobis operatur opera (nam omnia opera
 nostra operatus es domine ait propheta) de eius do-
 no &c. God worketh all our woꝝkes in vs of his
 gyft, foꝛ as the Prophet sayth, Thou Loꝛde haste
 wrought all our woꝝkes. Yet in this poynt of the
 causes of our saluation, whether they be altoge-
 ther of God, oꝛ altogether of mā, oꝛ ioynly of God
 and man together, that is to saye, of Gods grace
 and mans woꝝks concurrent, in this poynt, grace
 and woꝝkes do so disagree, and are become Mem-
 bra diuidentia, haue such a contrary aspect the one
 to the other, that they can not here be ioyned with-
 out confounding them, yea the one taketh awaye
 the nature of the other. Foꝛ first grace, which sig-
 nifieth free fauor and gift (as **S. Augustin** saith)

De natu-
 ra & gra-
 tia contr.
 Pel. ca. 4.

Gratis datur propter q gratia nominatur, It is gi-
 uen freely oꝛ gratefully, wherbyppon it hathe his
 name Grace: But admitte there can be founde any
 cause in the partie to whō it is giuen, that by any
 meanes did deserue to haue it giuen him, then is
 it not a mere free gift, proceeding only of gracious
 fauour, and so is it not grace. Likewise on the con-
 trary part foꝛ woꝝks, To him that worketh, reward
 (sayth saint Paule) is not giuen according to grace

Rom. 4.

or

or fauour, but according to duetie. Hee that hathe wrought for any thing, be it little or much that he hath wrought, so little & so much, it debarreth from the nature of grace. It is not of mere and free fauour, that he hath any reward giuen, for of good conscience, by right and iustice, he deserueth somewhat euen of dutie. Therfore if hee wrought any thing in this matter of the cause of his owne saluation, he deserueth then somewhat euen of dutie to the obteyning of his owne saluation. Neither let the Scholemen go so gingerly to worke, with theyr threefolde distinction of deseruyng, Merito digni, condigni, & congrui, by the merite of dignitie, condignitie, & congruitie: descanting by which of these thre they shoulde make their clayme, least they shoulde seeme to attribute too much to manne. A good playne fellowe, that coulde scarce vnderstand these quaint termes, what woulde he thynke, hearing of desert, but that it is plain debt and dutie. Yea what could he thinke otherwile, and why shoulde he not clayme for his due, so much as he deserued for his worke? And doth not saint Paul here, without any such nicenesse, go as plainly to the matter, and saye if it be of worke, it is of duetie. And againe, Dignus est operarius mercede sua. The workman is worthy of his rewarde. He must be payde it, he is worthy of it, it is his dutie, saye not with him in termes, muche lesse tell hym it is free gift, it proceedeth of gracious fauour, of mere loue & curtesy. Thou liest, it is his owne euen of dutie, he hath earned it wel and truly: and therfore it is not gift, nor fauour, nor loue, nor curtesy, nor free, nor grace, but euen playn debt and dutie.

And that we now say that of dutie we deserue he-
 nen, or deserue some part of our saluation of dutie,
 & that God is in our debt: This were Iacke saunce
 in dede, to claime debt of God, to chalenge God of
 dutie: but thou must needs do thus, if thou puttest
 in workes for any part of the cause of thy saluati-
 on. Neither canst thou delude god on this wise by
 ioyning these two together, as who shoulde saye,
 thou wilt not ascribe all to thy selfe, lyke the priest
 at Masse, but like a good felow, let God haue some
 part with the. A suttile foole, Sim suttile deceued
 himselfe, Thinkest thou thus to mocke God? Thou
 mayst so bleare, and deceiue a blinde Papist. But
 Deus non irridetur, God is not mocked. no nor any
 that hearken to S. Paule that sayth: These two
 cannot be ioyned together. The olde bottell will
 holde no new wine, the olde coate will not be pie-
 ced with new cloth, for so the rent is worse, so the
 bottells are burst and the wine is spilt. This is an
 vnfit matche of mans workes and Gods grace in
 the cause of our saluation. This is worse than lu-
 gum ducere cum infidelibus, To drawe the yoke
 with infidels. This were euen Chyriste and Be-
 lial together. For what is man but the child of Be-
 lial, before God geue him his grace: and wylte
 thou ioyne mans workes and the grace of God to-
 gither, to be cause of thy saluation: nay, S. Paule
 hath sued such a diuorice alredy, betwene these two
 that if thou wilt haue grace to be a doer, grace
 must be all the doer, farewell workes: If thou wilt
 bring in workes, adieu fauor, grace is cleane gone.
 These two cannot be ioyned together in the causes

Gal. 5.

Matth 9.
Marc. 2.

2. Cor. 6.

of saluation. For sayth S. Aug. Si vllis bonis meritis datur, iam non gratis datur sed debita redditur, ac per hoc non vero nomine gratia nuncupatur, vbi merces &c. If it be geuen for any good merits, then is it not geuē free, but is of duty rendred, and hereby it is not called grace by a true name, sith that (as the same apostle sayth) reward is accompted not after grace or fauor, but by debt. But if (that it may be fauor, that is to say, free) it findeth nothyng in man, whereunto it may be rightly iadebted, whiche is also truely vnder- stood that is said, Euen for nothing shalte thou make them safe: then truly fauor giueth merites, fauour is not giuen for merits, then fauor goeth before faith it selfe, from whom all works haue their beginning.

Aug. in
sententijs
ex illo de-
cerptis.

Psal. 55.

To conclude therefore as it commeth not by works alone no: chiefly, so not ioyntlye neither, with the fauoure and loue of God, neither in part- no: parcell, no: any whyt by works at all: for if it shoulde grace is expelled, challenge is made of duty, debt is claimed, reioysing is made but not with god: but it commeth all of fauor. Gratia saluati estis, yee are saued by grace: challenge dare not be made of dutie, Dimitte nobis debita nostra, Forgiue vs our deseruings: Debt is damnation. Nobis confusio faciei, Vnto vs belōgeth confusion of our faces. Vbi est igitur gloriatio tua? exclusa est. Per quam legem, factorum: non, sed per legem fidei, arbitramur enim iustificari hominem per fidem absque operibus legis. Where is then thy reioysing? It is excluded. By what lawe: of workes? No, But by the lawe of faith. Therefore wee deeme that a man is iustified by faith, without the workes of the lawe.

Ephes. 1.

Matt 6

Baruch. 1.

Rom. 3.

L. ij.

If

If then workes are thus by S. Paul in the matter of Justification thrust clean out of the doores by the heade and shoulders, shall wee suffer the Papists to bring them in, and shoulder out grace, and the fauour of God in the cause of his election and of our saluation? But needes will the Papistes ioyne these two that can not be ioyned, the merits of man and the fauour or loue of God. Now syth they will needes ioyne them together, whether wer it fitter to haue the better ende of the staffe, to be the greater cause of the twain, the cause proceeding from god, or the cause proceeding from man: a reasonable man would think & say without any studie for the matter, surely the greater cause is in God. Were he not then unreasonable, and too too wicked, that durst affirm the greater cause of our saluation to be in man? Well, what say the Papists to this question? Man shal be saued, why so? Bicause God loues him, as ye haue already proued, yea, but answere me precisely to this point, wherfore thinkest thou God loues him? Forsoth bicause that eyther he is a good man, a iust man, a vertuous man, a man that loueth and feareth God, or bicause he foreseeth he shuld so be, and therfore he loueth him. Why then mans goodnes is the cause of Gods loue. But, Vnumquodq; propter quid, & illud magis, Every thing, loke wherfore it is done, and the thing wherfore it is done, is greater than the thing that tendeth thereto. I ate my meate, wherfore? To nourishe my bodye: then is the nourishment of my bodye a greater cause than my

my meat, as sayth Saint Paule, Esca ventri, The
meate is made for the belly, and not the bellie for
the meate. I take Physicke when I am sicke,
wherfore to recouer my health: the recovery then
of my health is greater than phisicke. I laye mee
downe to slepe, why so? to rest my bodye, and re-
fresh my spirites: then the rest of my body, and the
refre shing of my spirits, is a greater matter than
is my lying downe to slepe. I buyde an house,
what moueth me to doo suche cost: to shelter and
shrowde me from wynde and weather, from heat
and colde, from danger and enemie, and to defend
and keepe me and myne: then this my defence, is a
greater cause than my house buylding is. And euē
so, God loueth a man, why loueth he him, because
he is a good man: then the goodnesse of the man
is a greater cause than the loue of God. And thus
in conclusion, not onely the greater cause of mans
saluation is in man, and the lesser cause in God,
but also that little cause in God, is referred to
mannes goodnesse also. And so the cause in God is
cleane swallowed bp lyke a drop in the sea, a beane
in a Honks hooide, a mouse in a cheese, nay rather
a ciphre in Algorisme, the loue of God in the cause
of mans saluation. And yet for fashions sake, the
name of Gods loue, of Gods grace, of Gods mer-
cie, of Christs merits must be pretended: but when
all is done, the woork of man, is the efficient, is
the formall, is the finall and principall cause of
mans saluation. As Bonauenture sayeth, that al-
though the death and resurrection of Chryste, take
away our sinnes and iustifie vs, attamen neutri at-

Super ter
tio senten
tiarū dist.
19. quest.
prima.

tribui potest propriè causalitas iustificationis, habet
tamen aliquam causæ proprietatem, scilicet per mo
dum meriti interuenientiis, q̄ reducitur ad causam ma
terialē, formalis enim est gratia, hoc est charitas. &c.
Neuerthelesse the causing cause of Iustification, can
not properly be attributed eyther to Christes death,
or to his resurrection, although it hath some propre
tie of a cause, that is to wit, by the meanes of merite
commynge betwene, which is reduced to the materi
all cause, for the formall cause is grace, that is to say,
charitie. Heere is a name of grace, but when the
name is expounded, it falleth out, he ment not the
loue and free fauour of God, but charitie, that is
mans loue, the very contrary in this poynt vnto
grace and free fauour of GOD. And so mans loue
is the formall cause of mannes saluation, but it
musste bee called forsoothe the grace of God.

Heere is agayne the Passion and Resurrection
of Iesus Christe sayde, to take away synnes, and
to Iustifie vs. What can be a godlyer saying and
truer than this? Who could find fault with this?
Who would require more, yf they meane as
they say? Why, haue thei then an other meaning?
What is that? Forsooth the death and Resurrec
tion doth it, but not properly as any cause therof.
Lo here is the cause cleane take away. nay not so,
but it is not a cause properly. how is it the? it hath
yet some proprietie of a cause. This is a contrarie
tale to it selfe, at lest it hath som proprietie of con
trarietie. But what kynd of proprietie of a cause,
hath the death and resurrection of Christ to take a

is it not a cause? and what way?

way times and to iustifie man. For soothe in this consideration, by the meanes of mans desert and good works coming betwene, and being a stickler in the matter. But how commeth it betwene, as a small cause. Nay, as the material cause also of his saluation. And so mas charity is the formal cause, mans merits are the material cause, Grace is named, The death and resurrection of Christe is named, but it is no cause propretie: and if it haue anye propretie of a cause, it is onely by reason of mannes merites goyng betweene. Is not thys a proper doctrine. Whether will not this doctrine presume to goe. Why maye not the Papist say as well that manne is the cause of God, as to say that mannes merites are the cause of Gods loue. Is not the loue of God, euen G O D hymselfe. Quicquid dicitur de Deo Deus est, The Wisdome of God is God, the power of God is God, and the loue of God is G O D. And so Saint John dothe say Deu est charitas, & qui manet in charitate, in deo manet, & deus in eo. God is loue, and he that dwelleth in loue, dwelleth in God and God in him. Nowe if mannes goodnesse bee the cause of Gods loue, is it not then the cause of God also. What is pride, if this bee not pride. Where is Adam and Eue, that would be come like Gods, if they be not here. Where is that proude kyng of Babylon that sayde with Lucifer, I wyll ascende aboue the cloudes, & I will be like the most high, but in this doctrine. Where is that man of sinne that would exalt himself aboue all that is called God, if it

1. Iohn. 4.

Genel. 3.

Esa 14.

1. Thess 2.

Rom. 10.

if not in this blasphemous presumption of the Papists: *Qui querentes suā iustitiā stabilire, &c.* That seeking to set by their owne righteousnesse are not subiect to the righteousnesse of God. But let this diuellish doctrine goe wyth the diuell dooing the lane from whence it came, and let vs humbly receyue the doctrine of Iesus Christe, that the cause whiche moued God to saue the worlde was onely in him selfe, for his owne sake, for his owne goodnesse and most mercifull sauaour, for his tender loue, that of his owne accorde & good nature, he houghsafed to beare the worlde, and not for any cause of goodnesse in the worlde, were it neuer so little a cause. For how little so euer thou ascribest to thy selfe, thou takest from God, thou robbest God of his glory: and of his glory God is a iealous god, neyther will he part stakes with any other for any part or parcell therof. Oh (sayth the Papist) it is a very little thing, a small modicum that wee require, and *modicum non nocet*, a little hurteth nothing, an inche breakes no square. That is not true, *modicum nocet modicum*, A little hurteth a little, yea and that a great deale in this case, wherein on the one part, God is all in all, & will haue all the glorie of it as right requireth, if he haue not all, he will haue none. There is no halting betwene God and Baal, no agreement betwene God and the diuell, no fellowshippe wyth light and darkenesse. And what is manne else but darkenesse but mancipium Sathanae, the bodysclaue of Sathan before God lighten and deliuer him. On the other part, the diuel will not bee contented with a little, graunt

3. Keg. 18.

2. Cor. 6.

graunt him neuer so little in the beginning, as good
giue him all, for in the ende he will strue to haue
all, giue him an inche, hee will take an elle: giue
him but his little toe, he will thrust his foote, his
leg, his body after, and seuen diuels more for com-
pany, and the ende of that man shal be worse than
the beginning. *Obsta principijs, sero medicina pa-
ratur.* Stoppe therfore the beginnings, otherwise
it will be too late to seeke for healpe. Take away
the cause, else the effect wil neuer be taken away.
Man will euer be proude, and glorie in himselfe, if
there be any cause of his owne saluation in himselfe:
be it neuer so small a worke, or neuer so smal a pre-
paratiue or inclination therebnto, he will take to
much hart of grasse, and not of grace thereon. Nay
(sayth the Papist) wee will neuer by Gods grace
denie the grace of god: God hath a negatiue voyce,
he may dash all, we can not be saued without god.
But hath not man an affirmatiue voyce? What
will ye leaue him then? It is but a little that we
require, God wot a very small sparke, and that so
ouercouered with the ashes of synne and corrupti-
on, that it can neuer giue of it self, any light or heat
of a fier, except the ashes be blowne away, & some
sticks layd to, to kindle the fyre. And further then
this, say the Papists, we will not aske, sith ye are
so importune vpon vs, we demaund at the least but
this, that ye graunt man to haue no more goodnes
of himselfe, than sutch small sparkes of election,
freewill, disposition, and preparation, as God se-
ing them prepe out, and giue but a glimpse vnder
the ashes of synne, with his worde he bloweth

Matth. 12.

Ephes. 2.

the ashes away, and putteth too matter for vs to worke our owne saluation vpon. What, shall we sticke with them (well beloued) in this small request? This seemeth to be but a trifle. What power is here giuen to man? When woulde these sparkes make a fire to warme one by, if the ashes were not blown away, and sticks layd too: which inferreth, we can do nothing of our selues without the grace of God. In whiche poynt they say true, but they say not all the truth. For not onely without Christ we can not become this good fyre, but also without Christ we haue no such sparks in vs to begin this fyre withall, for the word of God to blow vpon. But as the wood is his, & he must put to, his gracious gifts: & as the winde is his, wherewith he must blowe on vs, his blessed worde and holy spirite: so must the sparkes be his and all, for else we are nothing but euen dead coales & ashes. Except ye speake of suche sparkes of the lustes of concupiscence, as by the diuels blowing, and oure owne laying of sticks together, wil of themselves make suche a blase as wyll burne bodye and soule for euer. For the fyre wherewith we be enflamed wth the loue of **G D** came of hym that sayd: I came to bryng fyre into the worlde, and what woulde I but it should burne? The fyre that declared God to be the lord and not Baal, cam downe from heauen, there was none in the wood but rather water. The fiery tonges that sate on the disciples hedds and warmed their hartes, came not of anye sparks of their owne, but only from the holy ghost. Then is not this that they count so small
a request

Luc. 12.

3. Reg. 18.

Act. 2.

a request, in any case to be graunted them, both for the falsenesse of the begynnyng, and the inconueniēce of the sequelle of it. For first in the begynning they grounde on a wrong principle, that there is at the leaste sutch sparkes in man, where as there is no sutch at all in man, whiche as it is therfore a lye, affirming that to be in manne that is not in him: so it maketh hym proude of that he hath not. That there is no sutch sparkes of goodnesse in manne, is euidente. Cum mortui essetis in deliciis, when as ye were dead in sinne: sayth S. Paule, speaking of the tyme before God called them. But dead coales are not quicke coales, nor haue any sparke of fyre in them, if they be deade: for otherwise they be not fully dead: But we were dead in sinne, therfore there were no sparkes of goodnesse in vs. If ye thinke the worde, dead, be to straightly byged, and that wee were not fully deade in synne, but halfe dead, as the Papistes wrest that parable of the man that fell into the thieues handes: then would I aske the question whether we were quickened by Christe or no, but Saint Paule sayeth, Viuificauit nos in Christo, Hee quickened vs in Christe thorough loue, Propter nimiam charitatem qua dilexit nos, Therfore it muste needes folow, wee were euen deade before, neither was there any sparke of the life of grace in vs, before that of his mere loue in Iesu Christ, hee quickned vs. For loke how much ye denie the deadnesse, so mutche also yee denie the quickenyng: But the quickenyng is onely of Loue, and in Christe: there-

Ephes. 2.
Colloſſ. 2.

Luc. 10.

Iohn. 8.

2. Timo. 2.

Esa. 64.

Ierem. 2.

Apoc. 1.

Iohn. 13.

Esa. 1.

Psalme 50.

Ephes. 5.

therefore besydes thys cause of loue, and besydes
 Christ, there is nought in vs but death of synne,
 there is no sparke alyue. And in lyke case for free
 will, there is no freedom but in Christe, Si filius
 vos liberauerit verè liberi eritis, If the sonne make
 you free (sayth Christ) then are ye free in dede. But
 till then, they are held captiue in the snares of the
 diuell to do his will, they are seruauntes of sinne,
 nor can do ought, or will doe oughte, or encline to
 ought but sinne. And so mutche as yee denie this
 bondage, so mutche ye denie that freedom, whiche
 Christ hath set them in. Likewise for the filthe of
 that our naturall vncleannesse wherein wee walo-
 wed, and were so berayed, that euen the cleanest
 place of vs was lyke a foule cloute, in so mutche
 that God sayeth, Though thou washe thee with
 Nitre, and rubbe thee neuer so much with soape,
 yet art thou spotted in thine iniquitie before mee,
 Untill wee bee washed with the bloude of Iesus
 Christe, and then we be cleane through oute, then
 were our synnes as redde as scarlet, they shall be
 made as whyte as snow, yea, Et supra niuem deal-
 babor, wee shal be made whyter than the snowe,
 or fullers white, sine ruga & macula. without any
 spot or wrinkle. Look then how much cleannesse
 thou attributest to thy selfe, so mutche thou deniest
 the washing of the bloud of Iesus Christ. For it is
 a good cōsequēce, whatsoeuer was washed clean,
 before it was washed, it was foule. Whatsoeuer
 was redeemed and made free, before it was redee-
 med, was captiue. What soeuer was found, be-
 fore it was founde, was losse. Whatsoeuer was
 rered

rered by, was false. And whatsoeuer was quick-
 ned, the same was dead before. Then followeth it
 fithe all these benefites are wroughte on vs: that
 we were bondslaues, we were false, we were de-
 fyled, we were lost, we were euen dead, we had no
 freedome, no staye, no cleannesse, no knowledge
 where we were, no life in vs before. This then is
 a false assumption, that they would so sayne haue
 graunted vnto them, and therfore in no case to bee
 assented vnto. Neyther is the sequele hereof so
 small and tryfling a thing as here to haue it gran-
 ted, they woulde seeme to make it. It is a paltrie
 matter (say they) a very little thing, and in a man-
 ner nothing that we require. If it bee so small a
 matter, why do they so earnestly desire it: why co-
 tende they so harde for it, and in no case will let it
 go? Would they haue vs relent to the, that stand
 in the defence of the glozy of God, and wil not they
 relent to vs in so small a matter, y^e belongeth only
 to the glozie of man. Wherefore thinke ye do they
 thus? Later anguis in herba, There is a Snake in
 the grasse, a padde in the strawe: surely there is a
 greater matter in it than they pretende, or we are
 al aware of. Nay (say they) here is neyther snake
 nor adder. No is: out of dout it is ex genimine vi-
 perarum, of the generation of adders, for so saint
 Iohn hath flatly told vs. Wel, yet it is but a little
 one, a yong adder, ye neede not be so afrayd of it y^e
 wisse, it can not sting ye, oh, kil it not, it is a prety
 woym: nay, kill it for Gods sake, it is a mischie-
 uous woyme. And though it can not sting now, yet
 saith S. Paule, Venenum aspidum sub labijs eoru,

Matth. 3.

M. iij.

the

Rom. 3.

Nume. 21.

the poyson of aspis is vnder the tong of it, if it liue it will proue a fire serpent and sting the Israelite euen to death. A yong cubbe can play pretily like a litle whelp, it will not bite, the hennie may goe by it, it will not hurte one chick, O it is a pretie soole, Blacke who would kill it: but for all that kill it say I, else it wil kill chicken, hen, cock and all, and it may come by them: yea not only the olde Foxes but the yong cubbes wasted the Lordes Vineyard. And therefore sayeth God, Capite nobis volpes paruulas

Cantic 2.

Catche vs these yong Foxes, and suffer them not, neither only the yong Serpent and the cubbe, but also euen the yong chyld of the Babylonian, the very infante of concupiscence. Oh softe, what will yee doo: Staye youre hande, it is a sweete babe, kille it not, kyll it not, sayeth the Papiste: Kyll them euery mothers chyld, sayeth Dauid.

Psalm 136.

Esa. 13.

Happie is the manne that taketh their children, and dasheth their braines against the stones, Unhappie then is the Papiste that saureth them, and pitttieth the deathe of them, as Saule did Agag, and losse his kingdome for his laboure.

1. Reg. 15.

Lette vs not therefore through foolish pitie, that destroyeth a Citie, relente herein to the Papiste, but crucifie, mortifie, kill the olde manne, and all the lustes of the fleshe, for they are noughte but Inimicitia aduersus Deum, Enemitie against God, and can doo noughte else but synne.

Ro. n. 6.

Gal 5.

Rom. 6.

Rom. 8.

And yf there bee any breathe lefte in chys chyld that olde Adam hath gotten of concupiscence, it breatheth nothyng but the lawe of Rebellion against the lawe of the minde, euen in the Saintes of

of GOD, if there be any sparkes suffered, it may
 breede a perillous daunger. A greate blase and
 soze fire maye come euen of one sparke: Ensam-
 ple, Lette but one sparke fall in a barrell of Gun-
 powder, see what a flashe yee shall haue, and all
 of one sparke. Beware therefore of grauntyng
 the Papistes so mutche as one sparke of good-
 nesse in the cause of our saluation. For of this one
 sparke whatsoeuer shall arise, muste bee ascribed
 to this sparke, as the originall of all, be it neuer so
 great a fire. It neither came of the wind, although
 the winde encreased it, neither of the layer too of
 the wood, though he ministred the matter: no: of
 the wood it selfe that burneth, for that is but the
 matter whereon the fire dothe woork: but all the
 fire waie it neuer so big, came of that little sparke
 of fire. So all the goodnesse that is in manne af-
 ter his calling, sprang of this sparke of goodnesse
 before his calling: onely GOD is made here but
 the blower of the bellowes, or the wood carrier,
 and layer of the styes together (a meane office
 for God) whereby as we say, sutch a man made
 the fire, when in dede the first sparke was the be-
 ry maker of it, so they gyue God the name of ma-
 king & causing al our goodnesse: but in very dede
 that goodnesse was caused and made of that fyrste
 sparke of goodnes, that the Papists imagin to be
 in our selues before God called vs. What a wic-
 ked doctrin is this: that thus ascribeth al to it self,
 and nothing to god in the causes of our saluation,
 except it be such seruile offices in heaping to kin-
 dle the fyer, as wee our selues woulde disdayne,
 and

Prouer. 24
Luci. 7.

2 Cor. 11.

and would put the meaneſt ſeruāts we haue, to do.
But ſuche doctrine, ſuch effect it wrought. For out
of this wicked roote haue ſprung infinite horrible
errours. Out of this ſparke ſo great a flame hath
riſen, as hath mounted vp to ſuche an heighth, that
the Papiftes ſay they can do all that God cōman-
deth. Which though it be a moſte falſe blaſe and
crake of their owne righteousneſſe, The iuſte man
finneth ſeuē tymes a day, and when we haue done
all that we can doo, wee are vnprofitable ſeruants,
yet how ſhall we now extinguiſh this flame: had
it not ben better to haue quenched it, when as they
ſaye it was but yet a ſparke: But will it heere
goe out, or ſlinte and goe no further: Nay rather
this flame of pryde aryleth greater, mountyng
ſo farre aboue all the woorkes of erogation, to
the woorkes of ſupererogation, that they boa-
ſted they could doo more than euer God comman-
ded. Which hath giuen ſuche a counterſeyte blaſe
of holynelle (the angel of darkneſſe tranſfiguring
himſelf lyke an angel of light) that all the candels
on Candelmaſſe day gaue not half ſuch a light, as
the Popiſhe Notaries, & their Voluntarie woorks
did giue. Whereby all theſe miſchieues and thou-
ſandes mo did ſpring, the grace of God was defa-
ced, Gods word it ſelfe was burned, the Prieſtes
worſhipped god with ſtrange fire, or rather God
himſelf was quite aboliſhed, and Idols worſhip-
ped in his ſted: the bodies of the Saintes of God
the temples of the holy ghoſt were with this fyre
reuelly consumed to aſhes, the rage whereof ſo
kindled, that the ſparkles haue ſlowen ouer all
Chriſten:

neuer so perfecte frendship is like vnto it.

We reade of notable neighborly loue in storis. The Heathens limited thys loue to them that dwelt next them: Neyther they only, but we also doo apply the name of neighbors to them that dwell nere vnto vs. And indeede a very greate comoditie it is, to haue an honest neighbour dwell by a man, & no lesse annoyāce to be matched with an ill neighbour: In so mutche that the olde Romans when they made a sale or let out an house, among the chiefest cōmendations that the seller wold set it out withal, or the bier wold require or esteeme it for, this was alwayes one by name, whether it had a good neighbour adioyning to it or no. For no smal benefits ensue of neighborly loue. But the scripture comendeth a neighbour to vs in an other sense, euen for the frem man and stranger to me, that I am no kyth nor kinne vnto, nor acquainted wythall, nor is my countrey manne, yea though he be my enemye, yet because he is a man as am I, hath in him the image of god as I haue, hath a soule as well as I to be saued, whatsoeuer he be therfore, he is my neighbor. Ensample: The parable of the Samaritane; what a neyghborly parte hee shewed to the Jewe, and euen the same affection of neyghborly loue is required of vs. It is a greate loue that God here requireth: Diliges proximum tuum sicut teipsum, thou shalt loue thy neyghbor as thy selfe: This word, as thy selfe, is a great matter, a maruelous loue. Quis vnquā odio habuit carnem suam? Who at any time hated his owne fleshe? Who loues not him self best, at least

Luc 10.

Matth. 19

Ephes 5.

Who at any time hated his owne fleshe? Who loues not him self best, at least

Iob. 2.

Marc 5.
Luc. 11.

in his owne conceyte: Doo not our common pro-
 uerbes saye, It is a deare colup is cut oute of the
 owne fleshe: Neare is my coate, but nearer is my
 shirt. And for this, the diuell desired so muche to
 touche but the skinne of Job, for hee knewe, that
 passed losse of goodes and cattell, of seruantes
 and children, and touched hym to the quicke, and
 then he durste haue layd Skynne for skynne, all that
 euer a manne hath hee will gyue for his lyfe. But
 this loue that a man hath to him selfe, God requi-
 reth to bee imparted to his neyghboure also, this
 the is a maruelous great loue that god requireth.
 But where is this loue becom: no man can attain
 to the perfection thereof. Nay where is the other
 neighborly loue becom, of them that dwell about
 vs: Surely it is gone to the Turkes and Jewes,
 and almost cleane flit from Englande. It is won-
 der to see how Turkes will holde together, howe
 Jewes will one helpe another, howe theeuers will
 conspire, howe beastes will agree, howe Papists
 will baunt of vnitie, howe dyuells will nestle them
 selues, seuen diuels in one man, yea a whole legi-
 on together in a man: and two neyghbours bothe
 professing them selues christians, both (but false-
 ly) calling them selues Gospellers, cannot abide
 the one the other, but hateth, persecuteth, bnder-
 myneth, and woulde eate by one an other if they
 could: Scarce one towne, one citie, one country can
 holde two men: nay will two townes, two citie,
 two countreies hold one man: This is not one for an
 other, and God for vs al: but euery one for himselfe,
 & the diuel for all. Suche vn-satiablenesse
 and implacable hatreds reigne in our hartes, that
 this

this neighborly loue is gone, except in fewe, & yet
all wil babble of this loue of God, but in dede al is
but babbling. Little care they for this loue of God
to them, that set so little by his commaundement
that loued them. For this is his comaundement that we be-
leue in the name of his sonne Iesu: Christe, and loue one an o-
ther as he gaue comaundement. V Which if we do not, we are
in darknesse, our eyes are blinded, and knowe not whether we
go, yea we hate God, bicause we hate his creature. For if any mā
saye, I loue God, and hate his brother, hee is a lyer. Howe can
he that loueth not his brother whome he hath seene, loue God
whom he hath not seene **Let vs therfore reconcile our selues
betimes,** if any mā haue ought against his brother, or thy bro-
ther haue ought against thee, agree with thine aduersarie quic-
kely, lest thine aduersarie deliuer thee to the iudge, & the iudge
deliuer thee to the sergeant, and thou be cast in prison, verily
thou shalte not come out thence, tyll thou haue payde the vt-
most farthing. Be therefore affectioned one to loue an other
with brotherly loue. Owe nothing to any man, but one to loue
an other. For he that loueth an other, hath fulfilled the lawe.
For this commaundement, Thou shalt not commit adulterie,
thou shalte not steale, thou shalt not beare false witnesse, thou
shalt not couet, and if there be any other commaundement, it
is briefly comprehēded in this saying, euen in this, Thou shalt
loue thy neighbor as thy self. Loue doth not euil to his neigh-
bor, therefore loue is the fulfilling of the law. **On the contrary
parte,** though I speake with the tongs of men and angels, and
haue not loue, I am as a sounding brasle or a tinkling cimbal, &
though I had the gift of prophecie, and knew all secrets and all
knowledge, yea if I had al faith, so that I could remoue mountai-
nes, and had not loue, I were nothing: although I fede the pore
with al my goods: & though I geue my body that I be burned,
& haue not loue, it profiteth me not: Loue suffreth lōg, loue is
bountifull, loue enuieth not: loue doth not bost it self, it is not
puffed vp, it disdaineth not, it seketh not her own, it is not pro-
uoked to anger, it thinks no euil, it reioyceth not in iniquitie:

1 Iohn.3.

1 Iohn.2.

1 Iohn.4.

Matth.5.

Rom.12.

Rom.13.

1. Cor.13.

but reioyseth in the truthe, it suffreth all things, it beleueth all things, it hopeth all things, it endureth all things, loue dothe neuer fall away. &c. **H**owe be it for all this high commendation of neyghbeurly loue, when it once entreteth comparison wyth thys surpassyng loue of God, it hathe so many dueties to bynde it, and so many infirmities to lose it, that So God loued the worlde, that no brotherly loue of neyghboys one to an other, were it neuer so entier a loue, is able to compare therwith.

We reade in stories of great loue, that fathers and mothers haue borne theyr children, and that chyldren againe haue borne their parentes. This also is a godly loue, and worketh so effectually in the hearts of the one & the other, with such pryncy linkes of natures chayne of loue, that not only the ciuile people, but the most barbarous Scythians are moued therewithall. **W**hyme when Darius pursued with an armie royall from place to place in the holtes and deserts of theyr countrey, at the length demaunding of them by his Herald, when they would once make an ende of flight, and a beginning of fight, they answered, that they had neither towne nor lands for the which they would contende, but if he draue them once to the toombs of their parents, Darius shold then feele, that the Scythians coude and would lay aboute them. **I**n the whyche one onely so notable an aunswere (saith Valerius) the wilde and barbarous nations, haue fully cleered them selues of the name of sauage. for nature is such a cunning schoolmistresse that needeing no teachyng of the voyce, or vse of letters,

Valerius
Max. lib. 5.
cap 4.

letters, euen of her propre and hidde force, she instilleth a loue of the parents into the hearts of the children. Thus wrote the Heathen Chronicler of the Romains, that knewe not God, nor ascribed this loue to him. Much more then, should we be ashamed to degenerate from this naturall loue, hauinge the commaundement of God to binde vs therunto: Honor thy father and thy mother, that thy dayes may be prolonged in the lande, whiche thy Lord thy God hath giuen thee. This is the first comaundement sayeth S. Paule, that hath a promise annexed therunto, and therefore we ought a greate deale more to embrace the same: yea it is endorssed with a curse on the contrary, not only of putting the disobedient childe to death; but if this laboe were not at all, yet the parents curse should pull by the house by the roots. Ensample the cursed seede of Cham, ensample, the late storie (if it bee true) that is witten of credible authors to be done in Germanie, within this twenty yeres: of a father, that hauyng bidden his chylde goe on his his errand, when the chylde stode still and would not goe, the bnauiised father in his furiish anger cursed him, and said, Standest thou still: stand still then, & so still standing, I pray God thou mayst abide. And euen sodeinly so soone as the curse was spoken, the childe stode still, and so standing there abode till the day of his death. A terrible ensample of the wrathe of GOD against childrens disobedience: and to the confirmation of the authoritie that God hath giuen the parentes ouer their children. For of our parents we haue not only our

Exod. 20.

Ephes. 6.

Exod. 21.

Eccl. 3.

Nich. Sel-
neckerus
in to. 1 par.
dagogia.

Nich. Sel-
neferus in
to 1. Pzd.

bodily goods; but euen our bodies and al. And shal we not then loue them, by whose loue we haue our being, our life, our nourishing, and vnder God the beginnings of all wee haue: Many fathers and mothers now a days complain of the disobedience, wilfullnesse, and lacke of loue in their children, more than they had wont to do. What is the cause hereof: first this is a general obseruatiō (although in particulars it be not altogether true) that the parents loue is greater to his child, than the childs loue is to his parents, whereof the townsmen of Gaunt set vp a monument. For wher as, on a time they had condemned a father and his sonne, for certain notorious crimes committed: on much entreatie made to the senate for the, it was at length graunted, that but one of them shoulde die, and that on this condition, that the one shoulde do the execution on the other, and he that executed the other shoulde him selfe escape, agree on the matter as they could which of them shoulde suffer: The some being asked, refused to die for the father, and had rather execute his father thā his father shold execute him. The father being demaunded, was content to suffer death him selfe of his sonnes hand, though his sons unnaturalnesse did greue him, rather thā he wold put his sonne to death. Whereupon this monument was erected for a perpetual memorie, the pictures of bothe father and sonne, the son beheading his father, engrauen in marble, and this poesie writen vnderneath; Amor descendit non ascendit. Loue descendeth but not ascendeth. And so the ryuers course descendeth but not

not ascendeth: A stone naturally descendeth, not ascendeth. And the scripture comendeth many fathers vnto vs, that full entierly haue loued their sons, but few sons like Isaac, Joseph and Tobie, are commended vnto vs, for the like loue againe vnto their fathers. This naturall loue wrought not in the vnaturall sonne Absalon, but it wrought so deepe in the father Dauid, that he cryed out againe, Absalon fili mi, fili mi, Absalon fili mi &c.

O Absalon my sonne, my son Absalon, my sonne, woulde to God I myghte die for thee, O Absalon my sonne, my sonne. The seconde reason of the sonnes disobedience, is the fathers cockeryng.

2. Reg 18.

And that was the cause of Dauids weepynge, and Absalons destruction, euen hys fathers indulgence. Thys destroyed Hely and his sonnes also: And hath brought many foolys the fathers to their graue with heauinesse, and hath brought many sonnes to the Gallowes wyth wretchednesse.

1. Reg 4.

Remember the fable of the chyld that bitte of his mothers nose, when he went to hanging, bicause she would not bite his breche with a good rod, when he went to filching. A great many mothers now a dayes can not abide to haue their children beaten, and a number of fathers as wise as the mothers: the Schoolemaster that woulde fetch bloudd of theyr chyld, oute alas, It were a pityfull syghte. But were it not a more pitifull syghte to see howe myserabyle the one destroyeth the other: they thinke it loue, it is more than mortall hatred, this foolys cockeryng of theyr chyldren. Whiche if they feele not in the

Esop. fab.

miserie

miseries of this life, wherby repentance may saue
 the soule, howe soeuer the body abyeth the follie of
 this hateful cockering loue: if not: yet after this
 life, the father and mother may mete the sonne in
 helle, and there repeate those heauie and horrible
 curses that Gregorie tels of, Cursed be the houre
 sayth the father, that euer thou wast bozne, Cur-
 sed be the tyme, sayeth the sonne, that euer thou
 begattest me: and thus the one shall curse & ban
 the other, and al bicause of this their cursed cocke-
 ring. O ye fathers and mothers, especially you of
 this noble citie of London, shame not youre Citie,
 vndoe not youre children and youre selues also.
 We are thorough out all the Realme called cock-
 neys that are bozne in London, or in the sounde of
 Bow bell this is your shame, recouer this shame:
 as god be praised ye do, more than euer was wont
 to be done. It had wont to be an olde saying, that
 fewe or none but were birthrights, and came to no-
 thing, that were cockneys bozne, for so are we ter-
 med abroad. But God be praised, this is now a
 false rule, and hath ben a good while since, chiefly
 since the Gospels light hath shined on this noble
 citie, it hath brought forth many worthy gouer-
 nors, notable preachers, godly pastors, wise coun-
 selors, pregnat wits, graue students, welthy ci-
 tizens, and is ful of maruellous towardes youth
 God blesse them, and I trust will euery day more
 and more so blesse this reueneued citie, that where
 before, for wanton bringing vp it hath bene (al-
 though in other thyngs famous inoughe, yet in
 this poynt of our birth's place, a speck of blushing,
 a terme

a terme of cockney, a note of nipping vs) It shall hereafter (by Godly education) be a thing to glory in, that we bozne in such a glorious citie, as not only God hath made the hed of other in welth and honor, but also a myrroꝝ of other in godlinesse and religion. And that this may be, loue your children but hate cockering. Read and reade ouer thwentie times, and wyte it in steele and iron as Job saith, that is, graue it in youte memoꝝye that woorthie chapter (in this pointe) the thirtie chapter of Iesus the sonne of Syrach, and there thou shalt see, what the cockering of the chyld, will bring bothe father and chyld vnto, and what the contrary.

Eccl. 30.

The thirde cause of childrens disobedience is the yll ensample of their parentes: soone crookes the tree that good camocke will bee. It soone prickes wil be a thorne: the yong cockrel will learne easily to crow as he heareth the old cocke: A great many suche crauen cockes there are, that crowe full yll fauoredly, and teach their cockrels to do the same scarce ere they be out of the shell. We are prone enough, and to prone of our selues to all vice, without a teacher, and alas shal the father and mother teach it them: nay it is no meruaile, how coulde the olde Crabbe teach the yong Crab to goe, but a byas: They haue nouled vp them selues in all wickednesse, and so they teach their children, so that as it were they clayme hel by inheritance. It is a world to see how soone wee are dicked vp to be proude, or ere we knowe what pride meaneth. What a laughter and sport it is to the parentes, to se their yong chyld do any unhappy touch. But

Luc. 6.

Matth. 18.

Extrema gaudij luctus occupat, this wicked beginning must nedes haue a wretched endyng. Wylte thou loke, thou foolish father) to reape vertue, and sowest nought but vice: thou wast disobedient to God, and wilt thou loke thy chylde shalbe obedient to thee? Nay loke how thou hast done to thy children, thy children wyll doo the lyke to thee. What measure yee mete withall: shalbe met to you againe. Beware therfore of nourishing them in vice, of giuing euill ensample to them, tinder wil not so sone take fyre, as the child wil take hold of euill ensample. And he that offendeth one of these little ones (sayth Chyriste) that beleueth in me, it were better a mylstone were tied about his necke, and he thowen into the bottome of the sea. Neyther dothe Chyriste here excepte father, mother, or any other, but who so euer he be that is occasion of sinne to the childe, by ensample, instruction, entozaging, or by any other meanes, this heauie sentence is pronounced on him. Thou father therfore if thou loue thy childe, yea if thou loue thy selfe, bothe for his parte and for thine owne parte, beware of euill ensample. The fourthe cause of disobedience, is the lacke of knowledge of his duety. Thou bringest by thy sonne in ignorance and idely, and howe can he then but proue a stubborn pece: chiefly when he hath no knowledge, nor fear of God. How wil he stande in awe of thee, or know his duetie to thee? Dost thou loue in dede thy child: loue thā the more principall parte of him, loue his soule more than his bodye, loue the eternall life of him better than this temporall lyfe. For else thou louest him not.

For

For prooue that thou louest hym, thou shewest me
 what riches thou hast gathered for him, what lan-
 des and rentes thou hast purchased for him, what
 lyuings and offices thou hast provided for him,
 what payne, what coste, what trouble, what sute,
 what trauel, what cares, and God knowes with-
 all what conscience thou haddest to compasse these
 things for thy chyld, and is not all this a suffici-
 ent argument to proue thou louest him? No sure-
 ly is it not. But I will healepe thee with a better
 argument. Thou art content for thy chyld to goe
 lyke a carle to the dyuell before, that thy chyld
 may come after to the diuel like a gentlemā. This
 is a token thou louest thy child, that art content so
 thy chyld may be dāned, thou wilt be damned too:
 How likest thou this loue, is it not moze worthy
 to be called hatred, and worse if thou canst deuise a
 worser name for it, this preposterous loue of thine
 to thy child. Wh sayst thou, shal I not then provide
 for my chyld; then were I worse (sayeth Saīcte
 Paule) than an infidel. I deny not, but thou mayst
 yea and oughtest to provide for him: by all conue-
 nient and godly meanes thou canst: But the princi-
 pall thyng that thou oughtest to prouyde for thy
 chyld, is the Riches of the soule, the knowledge,
 the feare, and the loue of **G O D**. *Primum qua- Matth. 6.
 rite regnum Dei, & hæc omnia adiicientur uobis. Luc. 12.*

Fyrst seeke that thy chyld maye bee a Citizen of
 the kingdome of God, that thy sonnes (as Da- Psal 143.
 uid sayeth) maye bee As plantes growyng vp in
 theyr youthe, in all Grace and Vertue, that thy
 daughters may be polished lyke the corner stones of

the temple (of God) shining in the cleere beauty of
 chamefastnesse and modestie, and become olde mo-
 thers in Israel. And then all other things shall be
 cast vnto them by Gods prouidence: When thou
 art dead and faire buried, they shall haue inoughe
 to liue on, and doe full well, although thou hadst
 lefte them neuer a penie. I was yong and now am
 old, saith David, as who should saye, I haue
 sene greate experience of many things in my daies,
 yet neuer saw I the rightouse man forsaken and his
 seed beg their bred. No, though his father die, yet is
 he as though he were not dead, for he hath left one
 behinde him that is like him. In his life he saw him
 and had ioy in him, and was notfory in his death,
 neither was he ashamed before his enemies, he left
 behinde hym an auenger agaynst his enemies, and
 one that should shew fauour to his friends. **Lo, thus**
 shall they be blessed that feare the Lorde, bycause
 they bring vp their children in instructiō and infor-
 mation of the Lorde. This is the true loue of the
 fathers and mothers to their children. And this
 shall make, if any thing wil make, this loue of the
 parents descending to the children, to ascende a-
 gaine from the children to the parents, so effectua-
 ally, that no earthly loue can be of greater force.
 But be this loue also neuer so excellent, when it
 once entreth this comparison of gods loue, bicause
 it is so tied with the linkes of nature and bounden
 deuoty on either parte, although it somewhat re-
 semble this loue of God our Father in heauen, to
 vs his adopted sonnes in earth, **Wherby David**
 saith, Sicut pater miseretur filiorū, misertus est nostri
 domi-

Psalm. 36.

Eccl 30.

Psalm 127.

Ephes 6.

Psalm. 103.

dominus, As the father hath mercie on his children, so God hath had mercy on vs: Can the mother forget her infant, that she should not pitie the childe of her wombe: although the mother coulde forget hir child (sayth the Lorde) yet will not I forget thee: for I haue grauen thee vppon the palmes of my hands, thy walles are euer in my sight: **Therefore I conclude on this loue, as of the other, that So God loued the worlde, that no naturall loue of fathers and mothers to their children, of children to their fathers and mothers, is lyke this loue of God our heavenly father to vs.**

We reade of greate loue that seruauntes haue borne theyr maysters, that maisters againe haue borne theyr seruaunts, the one hath suffred death to saue the other. This was a notable loue: **W**here are suche maisters and seruaunts now become: nay it is now the old prouerbe by & done, trim tram, such maister, suche man, suche cuppe, suche couer, neyther barrell better herring, bothe maister and man may go in a line together, for a great many of men and maisters now a dayes. **I**n many places where I come, I heare the maisters complaine of their seruantes stubborneesse and vnfaithfull dealing, of their seruantes dissolutenesse, and lacke of aboe. But the maister seeth not howe God punisheth hym with his owne rodde, howe his owne selfe is the cause hereof. **H**e would haue his seruant all for lucre, all on the pennie, all for aduantage, neyther to care ought howe he cometh by it, swearing and staring, cursing and banning, euen to deceaue his owne father: on my faith and honestie

it cost me thus much, hauing in deede neither faith
 nor honestie to sweare by, and therfore it were the
 lesse matter, if he appealed only to his false faith
 and litle honestie: But he spareth not to take to wit-
 nesse the righteous iudgements of almightie God
 that seeth his falshood, and yet will he not spare to
 say, now as God shal saue me, as God shal iudge
 me, thus and thus it stands me in, and yet it stands
 him not in half the money, yea often times the bier
 shal haue it for the third penie that the seller as-
 keth. O mercifull God, what an order is this a-
 mong Christians: And no nation noted for this
 horrible abusage more than englishmen. We think
 we should not thriue if we should not vse this cur-
 set kind of bargayning. We counte it almost no-
 thing now adaies, it is growne into sutch a cus-
 tome, euery seconde worde to be poudred with an
 othe for credit, yea to blaspheme God & his dread-
 full iudgementes, to renounce God and the be-
 nefite of our saluation, and that for a little credite,
 or for a paltrie gaine: Cursed be that gaine that
 winneth such a losse, that body and soule is lost, to
 the which al the winning of the wide world were
 but a trifle. Cursed be that credite, that to retaine
 his estimation with an haerde beleuyng man, will
 not stycke to blaspheme and renounce his part of
 God. But thou louedst cursing and cursing will
 come vppon thee. Tushe a poynt, sayeth his may-
 ster, that fingreth the gaine, *Iura periura secretum
 prodere noli.* Sweare (hoorson) and forswear,
 be doxay not my misery. This is a mystery with a
 very mischefe, that the couetouse maister without
 all

all conscience teacheth his man. Is this the waie
to thine? Hauethese menne (I will not saie any
feare of God for they haue none) Non est timor dei Psalms.13.
ante oculos eorū. But haue they any opinion there
is a God? No truly, they saie in their harts with
the foole ther is no God. For if they thought there Psalms.13
were, they durst not thus abuse him. And therfore
the master careth not for the seruants instruction,
how he should come to the knowledge of God, but
with his seruant would haue all daies alike Sa-
bath day and other. And neuer passeth whether
his seruant here, know, or beleue God & his word
or no. The seruant now being without all know-
ledge like a beast, and his master without all con-
science like a dyuell: he hath as litle conscience to
deceau his master, as his master wold haue him
haue to deceau others. And hence cometh so ma-
ny stubborn knaues, saucie marchants, crafty bar-
lets, priuie theeves, ruffianlye cutters, ryottous
prentices, and all the wicked sort of suche vnfaith-
full seruantes among artificers and marchants,
that deceiue so many other men, make their may-
sters bankruptes, and bring them selues to mise-
rye. And though the principall faulte herein, bee
in the maister that complayneth on his seruant,
yet is not this a bolster to the seruant, whose
dewtye is, though he not to assent to theire may-
ster in wickednesse, yet in euery rightfull thng,
to obey honour and loue their master with all ser-
uice, truth and diligence: If they doe not, either
they shall neuer be masters them selues, or be like
wyle

- Gen. 24. wise punished in their seruants. Behold the faith-
 ful seruise of Abrahams man and how god blessed
 his iorney, and his master made him the guide of
 all hee had. Beholde the faithfull seruise nighte
 Gen 29. and day, hot and colde, of Jacob to Laban, & how
 pleriffully God multiplied and encreased his stock.
 Gen. 39. Beholde the chaste fidelitie of Ioseph to his mai-
 ster Putiphar, and his trustie diligence vnder the
 keeper of the prison, and how the Lord made euery
 thing to prosper that hee did, and exalted him to
 Ephes 6 the lordship of all Egypt, and made all his hymne
 to honour him. Seruants therfore be obedient vnto
 them that are your maisters according to the fleshe,
 (that is, whiche haue power ouer your bodies,
 not ouer your soules) In all things, not with eie ser-
 uice as men pleasers, but in singleness of hart fearing
 Colloss 3 God. And whatsoeuer ye do, do it hartily as to the
 lorde and not as vnto men, knowing that of the lord
 ye shall receaue the reward of the inheritance, for
 yee serue the Lord Christ: And ye maisters do vn-
 to your seruants that which is iust and equal, know-
 ing that ye haue also a maister in heauen. And if thou
 Eccl. 33. hast a faithfull seruant let him be vnto thee as thine
 Eccl. 7. own soule, &c. Intreate him as thy brother. Let thy
 soule loue a good seruant, defraude him not of liber-
 tie, neither leue him a poore man. &c. And thus this
 loue betwene the maister and his seruant, will be-
 come an exceding faithfull loue. But be it neuer so
 excellent a loue, yet bicause it is but duetie in the
 seruant, and of the master cometh for his seruants
 painful, trustie, and profitable seruice: therfore, So
 God loued the world, that this is but hireling and
 seruile

seruile loue to be cōpared to it.

We reade of greate loue that Princes haue loued their subiects withal, and subiects again haue loued their Princes. This is a goodly and Godly loue also, & wold to God it were so faithfull in euery countrey, as it ought to be. Then should we not haue harde of suche oppressions and ciuile warres in fozeine realmes, nor of suche conspiracies and rebellions as hath bene in oure owne. A Prince oughte to be a father and mother to their people, and to make reckning of so many children as they haue subiectes. The subiect again ought to be as a chylde vnto his Prince, and to make reckenyng of his soueraigne, as of his owne father or mother, yea to make a greater accompt of him or her, than of his father that begate him, or his mother that bare him, not only for that the state is greater, and euen immediate next to God, and representing god him selfe: but also for the greater commoditie, that both he, his parents, his kin, and all his countrey, receyue by the peaceable and vertuous gouernement of the Prince, not only of infinite benefits of bodye and goodes, but that passeth all bodily and temporall matters, the free passage of the Gospel of Iesus Christ, the mayntenance of his true Religion, the faithfull feeding on his word and sacraments that refreshe and nourishe his soule to lyfe euerlasting. Therefore next vnder God, there is no loue ought to be greater than this, that the naturall subiecte doth owe his naturall Prince: nor any thing is a surer defence to the Prince next vnder Gods protection, (whose anoynted the Prince

Prouer. 20

is, and in whose handes is the princes hart) then
 is the faithfull loue of his subiects. No horse nor
 harnesse, no garde, nor gunne, nor garrison, no
 force nor castle, no armie, no treasure, nor anye
 thing that a Prince canne deuise in yearth, to
 defende hym selfe, and saue his honour by, is of
 more value than this one thyng, the Subiectes
 faythful loue. Neyther hath the subiecte a grea-
 ter earthly treasure giuen hym of GOD, than a
 godly and louyng Prince: nor a greater scourge in
 this lyfe can there be, than when Propter peccata
 populi facit hypocritam regnare, For the peoples
 wyckednesse God sendes an hypocrite, a false wor-
 shipper of God, a setter vp of superstition and ido-
 latrye, an hatefull and cruel tyrant, that loueth not
 his subiectes, to raigne ouer them. Consyder then
 with your selues, how exceedingly we the people
 of Englande are bounde in this greate benefite (a-
 mong infinite other) to Almighty God, that wee
 be subiects vnder sutch a most gracious Prince,
 that without suspicion of lie or flattery, we may
 truly saye, Non taliter fecit omni nationi, He hath
 not dealte so with anye nation as he hath dealte
 with vs. Looke thorough out all Christendome,
 (comparisons are odious) & ye shall fynd no coun-
 trey, no kingdom, no realme, no citie, no state, nor
 any people, to enioy all those benefites, all that
 whyle, and after that sorte that we haue doone,
 and long shall doo I trust, vnder our most blessed
 Soueraigne. The Lorde that hath wrought
 these benefytes to vs by her, bee blessed for her:
 and as in a stretched out arme he hath by her deli-
 uered vs from the bondage of Egypt & Pharaos ti-
 rannie,

Iob. 34

Psalm. 147

ramme: as hee hath to the preserving, gathering
 together, and feeding vs, poore, strayed, scattered,
 famished, & weried sheepe of his folde, stirred her
 vp to be our shepherde, deliuered her and vs from
 the Beare and the Lion: as he hath infused her
 not onely with royall honoure and supzeme go-
 uernement, but also endowed her with such prin-
 cely qualities and excellent bectues, that other
 people wonder at her as a myrror, other Princes
 lerne at her as a patterne, and we feele the benefite
 of her as a mother: So God that for hys glorie
 and oure profite, hath giuen her to vs, and vs to
 her, for his mercie and truthes sake, vouchsafe to
 continue, encrease, blesse, defende, and prosper her
 long to raigne ouer vs, and of a yong Lady make
 her an olde & lustie mother amongst vs, that hath
 suche motherly loue vnto vs. What now remay-
 neth on our partes to her, but lyke faythfull sub-
 iectes to honour and obey her with all our indu-
 strie, lyke louing and naturall children to loue her
 with all our hartes, like Godly Christians, with
 all prayer and supplication to praye for her, and
 lyke true Engliſhemen, to fyghte for her with all
 our mighte, to healde her with all our goods, yea
 and nede were to die for her also. For this I durſt
 ſaye for her, that if neede were (as God forbidde)
 or if her deathe coulde doe vs good (as it can not
 but bring vs greateſt hurte) ſhe woulde nat ſicke
 to ſuffer death either for Gods cause or for ours.
 And this ſhe ſhewed full well, when tyme was,
 howe readie ſhe was to become a conſtant mar-
 tir for the trueth euen to the very pinche of deathe.

1 Reg. 17.

C. 11.

C. 11.

C. 11.

C. 11.

She

She went with Christ ouer Cedron into the garden, and there slept not as som of the disciples did, but sawe euen the cup and horroure of death before her. So well she toke his crosse and followed him. But God deliuered and exalted her to restore his truth, and God preserue her to maintein it. Amen. Let vs therfore welbeloued of God and loued of her, render loue for loue againe vnfainedly. And al false harlots, all doggish Doegs, all dissembling Papists among vs, that saue, Amen, from their teeth, and wold if they could eate her with their teeth, God turne their harts for his mercy, or for his Justice defect and roote them out, that the our louing prince & we her louing subiects, mangre al Gods, hers, & our enemies, may long time liue and loue in God together: Amen for Iesus sake. Amē. But what is this loue also: were it neuer so vnfained, or any of all these loues, or all these loues, and put them altogether, and adde on the heade of al these loues, the loue that we owe to God aboue all things, which is most principally to be considered, to loue God with all our harte, with all our soule, with all our might, and in respecte of this loue to set all other loues aside, yea to hate our selues in compariso of this loue of God: yet al the loues that we are able to bere one to another, and all to God, we are bound to them by so many causes, that they are all rather duties than loue. And our loue whē it commeth to his most perfection is so imperfecte, and hath so many bracks and blots, till this corruptible shal put on incorruption, and this mortall put on immortallitie, yea when that

whiche

Luc. 10.

1. Cor. 15.

which is perfect is com, & the imperfect abolished, ^{1 Cor. 13}
 and that faith and hope shal cease, & only love con-
 tinue: yet shal it neuer com nere this incomparable
 loue of god to vs, wherby, So God loued the world
 that for ^{the} world's saluatio, he gaue his only begotte
 son. Why sir, may not a prince here in this world
 so loue his people, to geue also his only begotten
 sonne for them, and that for naughty raiuiues, the-
 ues, wicked ones, and traitors to him and to their
 countrey, and that by the lawes they ought to suf-
 fer a most reprochefull death: yet may not this
 prince (minding the iustice of the law shal passe) so
 frequently loue those malefactours that he will not
 spare to geue his only begotten sonne to the lawes
 seueritie and bitter death, for the redemption of
 those trasgressors so entirely beloued of him: sure-
 ly this were a maruelous haerde case, we can not
 put a harder, no though he died him selfe for them.
 We neuer redde of any such prince. The ensam-
 ple of Codrus that procured his owne death to
 saue the Athenians: The ensample of the Phileni-
 an brethren, that voluntarily were buried quicke
 for the enlarging their countie bounds: The en-
 sample of the Decij, and Curtius, and such as gaue
 them selues to death for the preservation of their
 countries: this was maruelous great loue that mo-
 ued them, but nothing like the case here put. How
 beir this is nothinge like to Gods case neither.
 For if the prince bare such loue to those malefac-
 tors, no great loue in any creature could com with
 out grate causes on their partes, either that they
 had don for the prince, or might doe for him, that

moued him to beate them this exceeding loue. But
 in God the creatour, there was no cause at all (as
 is already declared) on the worlds behalfe, where-
 fore he shold loue the world, neither benefite nor
 personage nor any thing, besides the loue it selfe of
 God. The Prince in this case might not fauoure
 his sonne, or loue those offenders more than he did
 his sonne, but the sonne of God is his best beloued,
 neither did he this to his sonne as not louing his
 sonne, or lesse louing his sonne than vs, but only he
 did it for the loue of vs, & yet his loue of vs is one-
 ly in and for his sonne: The Prince might seeke
 glorie and renowne by this strange fact, as the
 Philosophers did in al their sufferings, but Christ
 sought ignomine due to vs, to bring vs to raigne
 in glorie with him. In the ende the Prince must
 nedes die and his sonne also, and how soone either
 of them, God knowes. And whether by not so fa-
 moure a deathe or no, God knowes. And how they
 shold haue liued, with what troubles, feares, and
 changes, God knowes. These things might moue
 them to be the willingest to suffer death that once
 they must nedes suffer and this they knowe. But
 the sonne of God was not subiecte vnto deathe, he
 neded neuer to haue died; for death had no power
 ouer him, as he truly sayd, *Habeo potestatem ponendi
 animam meam, & iterum sumendi eam*, I haue po-
 wer to geue ouer my life, and to take it againe. It
 lay in his owne power to die or not to die, but that
 of his mere loue he becheled for to die. More-
 ouer the Princes death could worke but a small
 and trifling benefite, the sauing of theyr bodily life
 for

for a while, that perchance myght die body and
 and soule within a minute of an houre after: But
 the death of oure vnspotted Lambe, the sonne of
 God, is become suche a sweete and acceptable sa-
 crifice to GOD the Father, and so effectuell vnto
 vs, that if any man sinne, we haue an Aduocate with
 the Father Iesus Christ the righteous, he is the pro-
 pitiation for our sinnes, and not for oure sinnes on-
 ly, but for the sinnes of the whole worlde. To con-
 clude, there is as mutche difference betweene
 this, or any other case, that can be put, of any crea-
 ture, husbände, wife: parentes, children: friend, ene-
 mie: neighbour, stranger: maister, seruant: prince &
 subiect, or whose loue soeuer it be, as is betwene
 the creature & creator, as is betwene the person of
 a wretched mortal man, & the person of the liuing
 and immortall GOD. The loue of God therefore
 wherby he so loued the worlde, that he gaue his
 sonne for it, doth excell all comparison, doth exte-
 nde all speache, dothe passe all vnderstanding, We
 speake but in a darke speeche theron, we vnderstand
 it but as chylde, we see it but thorough a glasse,
 we know it but in part, yea the angels meruaile at
 it, and cannot fully conceaue the breadth, the length
 the depth, the heigthe, of this incomprehensible
 loue of God to manne, and to knowe this loue of
 Christe, whiche goeth beyonde all knowledge.
 But that we may haue some taste of this sweete
 loue of God, some ioy of this his excellent gifte, let
 vs (deare beloued) as we maye, a little beholde the
 same. He gaue his only begotten son. Here are two
 things

1. Iohn. 2.

1. Corin. 13.

Ephes. 3.

Iohn 16.
 Iohn. 10.
 Colloſſ. 1.
 Iohn. 1.
 Iohn. 8.
 Iohn. 14.
 Hebr. 12.
 1. Petr. 2. 5.
 Iohn. 15. 6.
 1. Cor. 10.
 Iohn. 4.
 Marc. 12.
 Luc. 20.
 1. Petr. 2.
 Pfalm. 23.
 Eſa. 9.
 Hebr. 10. 9.
 Iohn. 1.
 Col. 1.
 Matth. 1.
 Iohn. 1.
 Luc. 24.
 Act. 28.
 Col. 2.

 Hebr. 1.

things to be conſidered. The one is the thing it ſelf
 that for this loue he beſtowed vpon vs. The other
 is the maner of his beſtowing it. The thing that
 he beſtowed, was euen his ſonne, not his ſeruant,
 but his ſonne, not his frende, but his ſonne: euen his
 true begotten ſonne, and that his only begotten ſon.
 Such as the father is, ſuche is the ſonne, the fa-
 ther is God, the ſonne is God: God of the ſubſtance
 of his father, very God and equall to his father in
 ſubſtance, eternitie, grace, glorie, power, and que-
 ry thing. For all that the Father hath, hee hath giuen to
 him, and he and the father are one. Hee is the expreſſe image
 of the inuiſible God, the firſt begotten of all creatures, the wil-
 dome of his father, by whome the world was made, the light
 of the worlde, the way, the truth, and the life, the authour and
 fyniſher of our faith, the prince of paſtours, and great ſhepe-
 herd of our ſoules, the true vine, the bread of lyfe, the rock and
 fountayn of the liuing waters, the corner ſtone of the building
 and foundation thereof, the king of glorie, the prince of peace,
 the anoynted of God, the high prieſt, the mediator of the new
 Teſtament, the lamb of god that taketh away the ſinnes of the
 world, the reconciler of God and man, the Emanuel, the Meſ-
 ſias, the bleſſed ſeede, the hope and redemption of Iſraell,
 The lord & ſauour Jeſus Chriſt, in whome is the
 fulneſſe of the diuinitie, in whom only is layde vp
 the vnſearchable treaſorie, of all the riches of the
 glorie, grace, fauour, & of this infinit loue of God, e-
 uen the only begotten ſon of God. So much more ex-
 cellent than the angels, in as much as he hath obtained a more
 excellēt name than they. For vnto which of the angels ſayde he
 at any tyme, Thou art my ſon, this day haue I begotten thee,
 And agayne, I will be his father, and he ſhall be my ſonne: and
 agayne, when he bringeth in his firſt begotten ſonne into the
 world, he ſaith, And let al the angels of God worſhip hym. &c.
 and to

& to the Son he saith, O god, thy throne is for euer & euer, the
scepter of thy kingdom is a scepter of righteousness, thou hast
loued righteousness, and hated iniquitie, wherfore God euen
thy God hath anoynted thee with the oyle of gladnesse aboue
thy fellows. And thou Lord in the beginning, hast established
the earth, and the heauens are the workes of thine handes, they
shal perish, but thou dost remain: and they al shall waxe old as
doth a garmēt, and as a vesture shalt thou fold them vp, & they
shal be changed, but thou art the same, and thy yeares shal not
fayle. Vnto whiche of the angels sayde hee at any tyme, Sitte
thou at my right hād til I make thy enemies thy foote stooles.
And hath he then poured forth on vs pooze and
wretched synfull misers, such treasures of hys
blessings that he hath giuen vs, euen this his son,
in quem desiderant angeli prospicere, on whom the 1. Pet. 1.
angels desire to looke: yea saith the same sonne
himself, Dedit vnigenitum filium suum, He gaue his
only begotten sonne. **O infinite and vnspcakable**
loue. **O most precious gifte,** **O most orient pearle,**
O most happie marchant that can get this iewel. Matth. 13.
The price of this gifte can not be tolde, the value
of this iewel is inestimable, siluer and gold, pearle
and stone, is nothing comparable to this wonder-
full gifte of God. **No,** we are not bought with cor- 1. Pet. 1.
ruptible things as siluer and golde, but with the pre-
cious bloud of Christ, the sonne of God. **The sonne**
of God: why, could no lesser gift haue serued vs:
might not he haue geuen vs an angell: But euen
his sonne: And that his only begotten son: Might
not he haue gyuen vs one of his adopted sonnes:
some notable man or woman, some patriarche, some
prophet, some apostle, or some holy sainte of god:
No, God spared not to giue his his onely begotten
R. j. sonne,

Collof. 1.
 Rom. 5.
 Heb. 10.
 2. Cor. 5.
 1. Cor. 15.
 2. Tim. 1.
 Coll. 2.
 2. Cor. 3.
 Col. 3.
 Ephes. 1.
 Heb. 7.
 1. Pet. 1.
 A. C. 2.
 Rom. 5. 8.

son for man. Yes nothing coulde sufficiently pacifie the wꝛath of God, satisfie his iustice, make due recompence for our vnde due offence, reconcile vs to the fauour of GOD againe, vanquish the death hell sinne and sathan, cancel the hande wꝛiting against vs, triumphe ouer all our enemies, transforme vs into a new man, enter into heauen like a victorious conquerer in our behalfe, and purchase for vs the hope of a better inheritance; sende vs downe the holy ghoſt to comfort and strengthen vs in our iorney thether; make vs haue bolde accesſe vnto God the father and call him our father, and clayme sonſhip of him. No man, no woman, no angell, no creature, no earthly or heauenly, bodely or spiritual thing, could haue wrought these mighty works for vs, but only the only begotten sonne of God. Noꝛ any thing that we can conceaue, could so haue set forth the fathers loue in these doings, as this that he boughſed to geue his only begotten sonne to do it.

What madnesse then hath bewitched the Papists mindes, to seeke other mediators than the sonne of God, other satisfactions, other gifts, other reconciliations, other means to saluation and pardon of their sinnes, than that which God himselfe of ſuche highe loue and fauoure hath geuen vs, as a most excellent and effectuell worker of all these things, the only begotten sonne of God: Is not this a greate vnthankfulnesse, a foule beastlynesse, a very follie: or by what worthe name maye I cal their vnworthy demeanour to GOD, to them selues, to the sonne of God, to the world,

to

to refuse so notable a loue, and forsake so free and
 riche a gifte: to seke trifles, and let go the princi-
 pall: to run to puddles of errour, and goe from the
 flowing streame of grace and fountaine of life: to
 cleaue to them selues, and to renounce the sonne
 of God. O brutish Papistes, and vn sensible, or
 rather ledde too much by sensualitie: O horse and
 shule, in whome there is no vnderstanding: O I-
 mage makers, howe lyke bee yee vnto your ima-
 ges, O! whome (sayeth Dauid) they are lyke to
 them that made them, hauyng eares to heare,
 and heare not, eyes to see and see not, noses to
 smell, and smell not. For if ye hadde eyther hea-
 ryng, seeyng, smellyng, or sauouryng of anye
 thyng petteyng to GOD, yee coulde not bee
 thus senselesse. But this sheweth ye are but fleshe
 and blood, whiche canne not reueale the sonne of
 the liuing GOD. Good Lorde what is manne, if
 hee be caste off of God, and lefte to him selfe, gy-
 uen ouer to his owne lusts and a reprobate senser.
 But the saying of Elaye is verifed on them: He hath
 blynded their eyes, and hardened their heartes, that
 they shoulde not see wyth theyr eyes, nor vnder-
 stande with their heartes, and shoulde bee conuer-
 ted, and I shoulde heale them. For were it not that
 God had sent them strong delusion, that they should
 belecue lyes, and be damned whiche beleued not
 the truthe, but hadde pleasure in vnryghteousnesse,
 they wold neuer so like swine haue trod vnderfoote
 this most precious perle the sonne of God, and de-
 light to wallowe in the mire of mens traditions,
 and

Jerem. 2.
 Iherusalem
 autum

Psalm. 115.

Isaiah 44.

Matth. 16

Esa 53.
 Iohn 12.

2. Thess. 2

Plutarchi
Grillus.

Numer. 11.

Fabul.
Actopi.

Matth. 26.

and durrie deedes of their owne righteousness as they doo: and had rather like Grillus that was bewitched of Circes, be still a swine, and losse in swill, than returne to the forme of a manne, and be with wife. Vlisses: had rather liue in Egypte with slauiish bondage, and foode fit for slaues, onions, leekes, and garlike, than liue in libertie, trauailling to the lande of promise, and be fedde with angels foode. Here is a notable gifte if we value it well, all the riches in the worlde is but drossie vnto it: How do the Papists value this excellent iewel? Lette vs see yf they be good iewels yea or no, or if they bee as wyse pynsers of the valew hereof, as Clops donghyll Cocke, who fynding a precious stone, hadde rather haue had a syllye barley corne to cramme his crophe, than all the precious stones in the worlde: And doo not the Papistes as fondly, esteeme and worse handle this precious Jewell that GOD the Father hath gyuen vs his onely begotten sonne: How doo they value Christe? That traytour Judas valued hym but at an easy price, when hee solde hym for thirtie pence to the Priestes. Thys was too mutche vnder foote in conscience for sutch a Jewell. But theeuers haue no conscience, they wyll make Robyn Hoodes pennywoozthes, to dispatche and away, wyth all that they can come by. Well, Judas solde hym for thirtie pence to the Priestes, but the Priestes since that, haue esteemed hym at a greate deale lesser value than Judas did. They beare vs in hande, that that little rounde white cake, whyche the Priest at his Masse dothe consecrate,

secrete (as they call it) is Christe hym selfe. But ye shoulde haue hadde any moztowe Masse priest, haue solde ye thyrtye Masses, thyrtye consecrations for thirtie groates, a whole Trentall for a royall: and so the price of Christ was come downe to foure pence, mutche vnder Judas price. But there was a reason of the fall of the price: For why, the makynge of Christe was so easye, and there wote sutch a companie of those Christmakers, and of those Christs, Here is Christe, and there is Christe, that thys pulled downe the markette. But yf that were Christe, howe ordered they hym: Forsoothe they ordered hym euen as they pryed hym, that whiche they might haue of so easie a price, a fourepennie matter was ordered euen thereafter.

Matth. 24.

Fyrste they turned Christ out of his owne likeness, and made him looke lyke a rounde cake, nothyng lyke to Iesus Christe, no more than an apple is lyke an oyster, nor so mutche: for there appeareth neyther armes nor handes, feete nor legges, backe nor belly, heade nor body of Christ: but all is bisoured and disguyled vnder the fourme of a wafer, as lyghte as a feather, as thynne as a paper, as whyte as a kerchiefe, as round as a trenchour, as flat as a pancake, as smal as a shilling. as tender as the priestes lemman that made it, as mutche taste as a stycke, and as deade as a doze nayle to looke vppon. O blessed GOD, dare they thus disfigure our Lord and sauour Iesus Christ: or can they make suche a strange Metamorphosis of the sonne of God: They saye they doo thys.

But now what do they with him, hauing thus traſ-
 formed him: For ſo the euen as the cat doth with the
 mouſe, play with it, dandle it vp & downe, hoile it
 ouer her head, coſſe it hither & thither, & then eate
 it cleane vp: euen ſo for al the world, did they order
 Chriſt. Mark a Prieſt at Hauſe, and marke a Cat
 with a mouſe, & tel me then what difference. Now
 if Chriſt were not eaten vp of the Prieſt, did he ſo
 eſcape the Prieſts handes: Nay, euen as a mouſe
 kept in a trap till ſhe pine to death, as a birde in a
 pitfall till ſhe be ſtarued, as a captif in a dungeon till
 he be ſaniſhed, ſo was Chriſt thruſt vp into a cop-
 per pice, and there hanged vp tyll euen the wor-
 mes did eate hym, and ſcraule all ouer hym, and
 the very hoarie mould dydde rotte him, and then
 was he taken down and burned, bycauſe he could
 keepe himſelfe no better. O cruell Canibali, O bar-
 barous Prieſts: worſe than Judas that betrayed
 him, worſe than Cayphas, Annas, and Pylate,
 that arraigned and iudged him, worſe than the be-
 ry tarmagant Jewes, that ſo deſpitefully put him
 to death. Coulede they fynde in theyr heartes, thus
 agayne with more deſpite, to handle and execute
 (for euen ſo and that ryghtly they called it) theyr
 Lorde and maſter, Jeſus Chriſte: Mas poore
 Chriſte, what an hard handlyng was thys: But
 thanks be to God, this was not Chriſte, as they
 thinke, neuertheleſſe if it had bene hee, they ſhew
 theyr good willes vnto him, and howe they wold
 order him amongſt them. What is this, but euen
 to ſay, Hic eſt hares, venite occidamus eū, This is
 the heire, come let vs kill him, & then the inheritance
 Shall

Matth. 21.

shal be ouers: And euen thus as they order the person of Christ, so order they al his dignities, prerogatiues, and titles that his father gaue hym, and all the offices wherto God the Father sente him, Diuiserunt sibi vestimenta mea, They haue deuided my garmets amogst them saith Christ, they haue made hauocke and spoyle of all, and haue left him nothyng. What one poynte is there of his royall kingdome, of his high priesthode, of his perfect sacrifice, of his precious purchase, of his continual mediation, or any other office, that they haue not taken the same to themselues, or giuen the same to other. Do not they take vpon them the forgiveness of sins. Do they not take vpon them to be sacrificing Priests: Do they not giue to their Pope the kingdom & al the titles of Christ. Do they not send vs to other mediators beside Christ. haue they left any thyng to Iesus Christe, but a bare name of Iesus Christ. Yea of what value do they esteeme the death of Iesus Christe, but to take awaye the bare name of a thing. For first all the Papists doo affirme, that the death of Christ is fully effectual onely for originall sinne: that is to say, for infants that can make no satisfaction, wanting will, reason, knowledge, and al abilitie thereunto. But all other actuall sinnes wee must our selues make satisfaction for them, besides the death of Christe. And hereon aryleth theyr doctrine of satisfaction, wherein if a manne haue doone an offence, he must cōfesse it to them, and they enioyne him penance, which if he do, he satisfieth for his sin, If it be to hard a penāce, O good mayster gostly father, sayth

saith the penitēt, this penance is too sore, for gods sake an easier penance. Then buie it out saith he, ye may turne it to money. And I warant ye, he payeth full sweetely for it. For, euery sinne be it neuer so horrible, is rated at his price, and that is much higher than they make the price of Christ, and this is their satisfaction, for all their actuall sinnes, but wherto the serueth the death of Iesus Christ. For originall sinne saye they: And is this al, well, yet this is somewhat, and that indeede a great matter. Originall sinne is a horrible cōtagion and corruption of the whole nature and substance of man, and therfore a greuous sinne. No, no (saith Pigghius) what man, ye are more afraide then nedes. Originall sinne is indeede no sinne at all. No is: why is it then of al men called sin? Ha thou foole, why callest thou thy writing thy hande, is thy writing thy hand in dede? No, but bicause it was written by my hand, it hath the name of my hand. And euen so (saith Pigghius) is originall sinne, a name of sinne but not in dede any sinne, Sed tantū qua diximus analogia peccatum dici, quomodo dicimus scripturam manum, aut frigus pigrum. It is no sinne neither before nor after baptisme, &c. But only may be called sinne by the proportion aforesayde, euen as we cal our writing our hande, or colde flow, bicause it makes vs flow. Is not this a proper doctrine of the Papists? Who wolde haue thought they had held such horrible erreours of the very principles of our faith? But wherto tendeth this, How is it against the death of Christe? Laye these two doctrines together in forme of argument, and see

Pigghius
de pecca-
to orig.

see what conclusion will ryse thereon. Original sin
 is no sinne in dede, but onely a bare name of sinne.
 The death of Christe is fully effectuall to take a-
 way only originall sinne, for al other actual sinnes
 require besydes satisfaction for them: Ergo, the
 death of Christ is fully effectuall to take away no
 sinne in dede, but only a bare name of sinne. Here
 is a very lowe price that this iewel is now come
 to, yet was it better before whē it was at a grote,
 and now it is come to nothing, no not so muche as
 three halfe pence, the price of an olde dogge. Thus
 trode they downe, and brought to no purpose, the
 moste high raunsome of oure soules, the precious
 death and passion, the holy perfect and propitiato-
 rie sacrifice on the altar of the crosse, made once for
 euer by our high priest Iesus Christe. Thus caste
 these foolische builders asyde that stone, that God
 hath made the head corner stone whereon all the
 building tieth. This haue they esteemed and prised
 this iewel, and in the balance of their owne selfe
 loue haue made them selues to waygh a greater
 paine than Christ. Thus haue they ordered the on-
 ly begotten sonne of God, whome of hys infinite
 loue God gaue to the worlde, that it shoulde not pe-
 rish, but haue eternall lyfe. They pretend other wise
 as Herode did to worship Christe, and doucke and
 curtesie downe to the ground at the herie name of
 Christ, for thei had left him nothing but his name.
 But to what purpose was at that honour to his
 name, misusing thus his person, and spoiling him
 of his office: Is not this Judas trayterous kisse,
 openly to saye, Aue rabbi, all haile maister, and to

Heb 10.

Matth. 21.

Act 4.

1 Pet. 2.

Ephes 2.

Iud 10

Matth. 26

Heb. 6.

2. Thessa.

saye priuily Ipse est tenet eum, Lay hand on him,
 it is euen he and his very bodie, eate him by or
 hang him by. They saye they did this to honour
 him, wold they be content with sutch honoure?
 This is an honour with all my harte, and God
 geue them sutch honoure as they geue God. In
 name they geue hym honoure, but the more hy-
 pocrites they. Simulata sanctitas duplex iniquitas,
 Their fained holines is double wickednes. What
 do they lesse than did the Jewes, to clothe him in
 purple like a king, crowne him with thorne like a
 diademe, geue him a reede like a scepter, and to
 geue him a bare name like a bable, and spoile him
 of all his merites like a theefe, is not this also to
 crie Crucifige, crucifige, like a Jewe, and euen to
 crucifie the sonne of God againe, so mutche as in
 them doth lie, that thus doe order him: surely, su-
 rely, the very Turks think better of Jesus Christ
 that are our open and professed enemies, then the
 Papists what soeuer they thought of him, did or-
 der him, that pretende and baunte to be his chie-
 fest seruitors, and most holy catholike childre. But
 they lie the more, that haue the more to answer
 for, I meane the cancred Papist, and mayntener
 of these wicked doings against God & his anoin-
 ted Christe, and with the bare name of Christ, a-
 bused the credulous and simple people. But let vs
 (here Christians) now that the mystery of iniquitie
 wrought by them, is opened, the mā of sin disclosed,
 euen the child of perdition, which is an aduersary, and
 exalteth him selfe against al that is called god, or that
 is worshipped, sitting as God in the temple of God,
 and

and boasting him selfe as god: Let vs now be no longer be deceued by him, but be rather ashamed, & we haue bin so fowly & so long misled. And sith God hath lightened vs sitting in darknesse & the shadow of death with the light of his truth, yea with his owne son, the true light of the worlde: Let vs goe forth of their tents, let vs be bold to enter into the holy place by the bloud of Iesus, let vs draw neere with a true hearte in the assurance of faith, since wee haue an high priest which is ouer the house of God; let vs acknowledge to be our only lord and saviour, this most excellent gift of God that all the world is not able to counteruaile: to be that king that only is able, & doth rule, defend, and preserue his Church throwout the world: to be that priest that hath made of his owne body, a full perfect sacrifice once for al, sufficient for all the sinnes of the worlde. To be that only mediator, that only intercessor, that is able to stande betwixte God and vs.

Vnus est deus & vnus mediator homo Iesus Christus. 1. Tim. 2.

There is one God and one mediator, the man Iesus Christ. He only trode the wine presse, he onely iustified Gods wrath, he onely fulfilled Gods iustice, he only reconciled Gods loue and fauoure, he is the only meanes that God hath bled to work our saluation by. And here welbeloued, see and dreade the iustice of God againste sinne, nothing could pacifie it but his son. It is not suche an easie matter to put away sin as the papists pretende: if any such thing could haue don it, to what purpose needed God haue geuen his only begotten son. To what purpose needed his son haue suffred, the sharp

stoures of sutch a bitter and reprochfull deathe,
 if sinne & our deliuey from sinne had bin so smale
 a matter. But sinne is most horrible in the sight of
 God, & seuereth vs from god, Iniquitates vestrae di-
 uiserunt inter vos & Deum vestrum. Your sins haue
 made a digression betwen you and your God saith
 Elsie. In how infinite places doth God threatten
 his wrath against sinne and sinners that prouoke
 him to anger, that styre bp his indignation, that
 kindle his furie, that heape wrath on them selues:
 But how soe a matter this is, to susteine Gods
 wrath, reade the eight & twenty and nine & twen-
 ty chapters of the Deuteronomie, how the wrath
 of the Lorde shall smoke against the sinner. How
 his wrath is a consuming fyre. Who knoweth the
 power of thy wrath saith Dauid: Horrendum est
 incidere in manus dei, It is a dreadful thing to fall
 in the hands of God. No saynt, no angell, no crea-
 ture, can abide his displeasure. The heauens shall
 flee, the elementes melt, and the earth shall burne
 before him. Only Iesus Christ sustained the brunt
 of his wrath, and that with a most hard bicker. It
 made him sweate euen dropps of bloode with wa-
 ter, it made him cry out on the crosse, My God, my
 God, why haste thou forsaken mee? Thys greate
 worathe susteyned hee, because he tooke on him our
 sinnes that were the sonnes of worathe to make vs
 children of grace. To make vs righteousnesse, he
 was accounted sinne that knew no sinne. To make
 vs blessed, he became accursed. He is our peace and
 hath reconciled vs to god by the crosse in his blood.
 Euen because hee loued vs, he gaue him selfe for vs

to bee a sacrifice of sweete smell to God, that was
 appeased with his obediēce: Ecce venio, who moste
 redily offred himselfe to his father for vs, Behold
 I come, and am ready to doe and suffer thy will,
 with which oblation, the Father is so wel pleased
 that he hath not appointed vs to wrathe, but to ob-
 tein saluation by the means of our lord Iesus Christ,
 whiche died for vs. Let vs not therfore wallow in
 this securitie, if God spared not his sonne for vs,
 will he spare vs, that neither feare his wraath, nor
 yet are moued by his loue: if the greene tree were
 thus ordred, what the rotten tree stand: nay, the axe
 is euen at the roote therof to hewe it downe to be
 cast into the fire, that brings not forth good frute.
 For although Christ be made vnto vs of God, our
 wisdome, our righteousness, oure holynesse, and
 our redemption: yet must we be wise as serpentes,
 not be children in wit, but walke wisely redeming
 the time: he is our righteousness, but we must bee
 righteous also, for (sayeth S. John) If yee know
 that he is righteous, knowe ye that he whiche dothe
 righteously is borne of him, and therefore giue not
 youre membres weapons of vnrighteousnesse vn-
 to synne, but of ryghteousnesse vnto GOD. Wee
 must put on the brestplate of righteousness, and
 suffer for righteousness sake, and then shall we be
 blessed. Christe is oure holynesse, yet followeth it
 not, we must therfore be unholy: but on the contrary
 Sancti eritis. quoniam ego sanctus sum, You shall be
 holpe, bycause I am holy. Non enim vocauit nos
 Deus ad immundiciem, sed ad sanctificationem, For
 God hath not called vs to unholynesse, but to ho-

Ephes. 5.
 Psalm. 39

1. Thess.

Luc 23.
 Matth. 3.

1. Cor. 1.
 Matth. 10.
 1. Cor. 14.
 Ephes 5.

1. Iohn. 2.
 Rom. 6.
 Ephes 6.
 1. Pet 3.

Leuit. 11. &
 19.
 1. Pet. 1.
 1. Thess. 4.

Gal.

1.Tim.1.

Hebr.2.

Tit.2.

Rom.6.

Rom.6.

Psalm.36.

1.Pet.3.

2.Tim.2.

Ephes.4.

Rom.13.

2.Cor.5.

2.Pet.1.

holynesse. Thys is the will of God euen your holynesse. Hee is our redemption, and hath redeemed vs, not from all kynde of seruice, but from the seruice of sinne, vt ultra non seruiamus peccato. From the curse of the lawe, Christus redemit nos à maledictione legis. He tooke away the force from death, and broughte lyfe to lyght. He destroyed throughe death him that hadde the power of deathe, that is, the diuell, and that he myght delyuer them whiche all their lyfe tyme were subiecte to bondage: Hee gaue hymselfe for vs to delyuer vs from all vnrighteousnesse. What shall wee saye then? shall we continue styll in sinne, that grace maye abounde? God forbidde. How shall we that are deade to sinne, lyue yet therin? &c. Shall wee sinne bycause wee are not vnder the lawe, but vnder grace? God forbidde. **Naye, wee are not so redeemed, but styll remayne in bondage and debte to GOD, bys chyldren and seruants, hauing our frute in holynesse and the end euerlastyng lyfe. Whiche lyfe wee shall haue by Christe, yf we dye with Christe, if wee forsake euyl, and doo good, if wee put of the olde man, and put on the newe, if wee caste away the woorkes of darknesse, and put on the armour of lyghte, yf wee dye to synne, to lyue to GOD. To conclude, Christus mortuus est pro omnibus, vt qui viuunt, iam nō sibi viuunt, sed ei qui pro ipsis mortuus est, & resurrexit. Christe dyed for all, that those whych liue, shoulde not hencefoorth liue to them selues, but lyue to him that dyed and rose for them. And yf these thyngs be among you, and abounde (sayth Saint Peter) they wyll make yee neyther shall be ydle**

ydle nor vnfrutefull in the knowledge of our Lorde Iesus Christe, For he that hath not these things, is blynded, and can not see a farre off, and hath forgotten that hee was purged from his olde finnes: **shal haue no benefit of the death of Chzist, shal not enter into the kingdom of God, shal heape wrath on them selues in the day of wrath. For the wrath of God abideth on the chyldzen of disobedience.**

Rom. 2.
Col. off 3.

To whome the wages of vnryghteousnesse ande mist of darknesse is reserued, that speakyng in swellng woordes of vanitie, beguyle with wantonnesse through the lustes of the flesh, them that were cleane escaped from those that are wrapped in error, promysing vnto them libertie, and are themselues the seruantes of corruption. For of whome soeuer a man is overcome, euen to the same hee is in bondage. For if they, after they haue escaped from the fylthinesse of the worlde, through the knowledge of the Lord and of the sauour Iesus Christ, are yet againe entangled therein, and overcome, the later ende is worse with them than the beginning. For better had it ben for them not to haue knowne the way of righteousnesse, than after they haue knowne it, to turne from the holy commaundement giuen vnto them. But it is comme vnto them according to the prouerbe, The dogge is returned vnto his vomite, and the sow that was washed to the wallowyng in the myre. **And the bayn iangling & counterfeit protestant, to make as litle accompt of this precious iewel, the son of God, and bying to as small effect by his licencious liuing, the kingdom, the priesthode, the office, the death, passion, resurrection, & all the merites and benefits of Iesus Chzist, as the false & wicked papist by his diuelish doctrin did. Let vs therfor dread gods wrath, feare his iustice, harkē to his voice. obserue Gods cōmandements, be enflamed with his loue, maruel at his wisdom, and aboue al things,**

2. Pet. 2.

Custodi

1. Tim 6.

Custodi depositum, kepe & make mosse of this inestimable iewel of euerlasting lyfe, the only begotten sonne of God, our lord and sauioꝝ Iesus Christ.

Act 8.

Thus wee see what a iewel God hathe bestowed vppon vs, let vs now see how he bestowed it. Did he sell it vs? no, God can not be bought noꝝ solde. Simon Magus thought to bie and sel god, and so the Papistes made a sale of him, and of all his graces, all went by money. They had learned this lesson of Judas, Quid vultis mihi dare, & ego vobis cum tradam? What will ye giue me, and I will deliuer him to you? This lesson was so well conde without booke, that there was nothing but money would fetch it. For money Pope Boniface the thirde, bought of the tyrant Phocas the title of supremacie to his sea of Rome. For syluer pope Syluester solde himselfe to the dyuel. For fiftene hundred pounce Pope Benet the nynt sold his popedome to Gregoꝝ the sixte. This was some what aboue the price of Christe. For a thousande ounces of golde Pope Gregorie the nynthe alloyed the Emperoꝝ Frederik. For money the Popes gaue pardons for quick & dead, for many mo thousande yeares than euer the world shal stand. In so much that by one pardoner were brought to Leo the tenth to buy the papacie, a hundreth and twentie thousand Ducates. And John the thye & twentieth had gotten before two hundreth & fye thousande ducates. And the Popes ordinarie Annates only, were esteemed yerely to excede sixe millions, nine hundred thye score and seuentene thousand & fye hundred flozens. But what speak I of twen-

Matth 26

Platina.
Benno
Cardin.

Baleus in
vitis pont.

ties,

ties, of hundreds, of thousands, or of millions, of
ducates, of flozaines, of crobones, of nobles, of an-
gelles, of poundes, that they gate by setting bp
stewes, by reuenues of hoozes, by licences of con-
cubines, and a thousand knacks besydes: by boy-
ages and waates of Hierusalem, by dispensations
for euery kinde of mischiefe, by setting Princes by
the eares, by popsoning of Cardinals, by Bulls,
palles, graces, prouisions, pensions, and the diuell
and all. This made the Abbot of Vrsपुरge cry out
on Rome, Gaude mater nostra Roma. &c. Reioyce
our mother Rome, for the water gates of the tre-
sures in the earth are opened, that riuers and hea-
pes of money may flowe into thee, reioyce on the
wickednesse of men: for thou gottest thy money to
make a recompence of all those great mischieues.
Reioyce thou at thy helper discorde, which is bro-
ken out of the bottomlesse pit of hell, that many
money byrbes may come rolling into thee &c. This
is all the reioyng at Rome. Whereon came the
comon prouerbe, Omnia venalia Romæ, all things
are sale at Rome. And their owne frier Mantuan
doth complain, Templâ, sacerdotes, altaria, sacra, co-
ronæ: ignes, thura, preces, coelum, est venale Deuq;
Temples, Priests, aultars, orders, crobons, fiers,
frankinsence, prayers, heauen, yea God and all is
saleable. Si quid Romæ dabit nugas dabit, accipit au-
rum verba dat, Heu Romæ nunc sola pecunia reg-
nat, If Rome giue oughte, it giueth noughte but
toyces, at taketh golde, and giueth woordes: Alas
nowe adayes, onely money beareth all the rule at
Rome. Of the whiche, the Romanists are so insa-

Abbas
Vrsपुरg.

Libro. 3.
calamita.

Egloga. 5.
in Romæ.

tiable, that no meruaile at the aunswere of Be-
 net the twelfth, who beeing desired to encrease
 the number of hys Cardinales for the greater
 magnificence of hys Courte at Rome: I woulde
 gladly (quod he) make their number bygger, but
 I would firste haue the worlde made somewhat
 bigger, for the worlde as it is, will scarce suffise
 these that be already. These are Priestes of Ba-
 laams marke, hired wyth the rewarde of wy-
 kednesse, they haue exercised their hartes with co-
 uetousnesse, cursed childzen and false prophetes, of
 whom Peter propheticd long ago, that suche false
 teachers shold com amongst vs, which priuily shal
 bring in damnable heresies, euen denying the Lorde
 that hath bought them, and bring vppon themselues
 swifte damnation, and many shall folow their dam-
 nable ways, by whom the way of truthe shall be euel
 spoken of, and throughe couetousnesse shall they
 with fained words make marchandise of you. whose
 iudgements long agoe is not far off, and their dam-
 nation slepeth not: Hauing thus robbed the people
 for trifles, and making them beleue they could sell
 this is well the sonne of God vnto them. No, it can
 not be bought neither for money nor money worth,
 nor for any thing that manne can giue to buye it.
 And if it could be bought and solde, the value is so
 inestimable, that no man on the whole earth is a-
 ble to pay for it. For euery man was more in debt
 to God than he was worthe, there was none but
 oughte at the least tenne thousande talentes, and
 was not woorth himselfe the grounde hee wente
 on. Nowe what a proude and foolishe presump-
 tion

2. Pet. 2.

tion were this, to attempte to buye so high a purchase, and himself worse than nought, if euery bodie were payde that he oweth vnto, or only Gods debte reckened. *Dicis dines sum, & ditatus sum, & nullius egco, neque nosti te esse arumnosum & miserabilem & pauperem & cecum & nudam,* Thou sayest I am riche, and made welthie, and neede of nothyng, and thou knowest not howe thou arte wretched and miserable, and pooze, and blynd, and naked. This is well then, canne not be boughte of man, although it were to be solde of God, as it is not. Let vs therfore with Sainct Peter, bid this Popish moneymonger be packing. *Pecunia tua tecum sit in perditionem; quoniam donum Dei existimasti pecunia possideri. &c.* Thy moneye (*O Papiste*) perishe with thee, bycause thou haste thoughte the gift of GOD may bee got with money, thou haste no parte nor fellowshippe in this busynesse. How had we it then? got we it by strength? alas what is weaker than manne, a reede shaken wyth the wynde, duste, and ashes, that may laye to corruption, Thou arte my father, and to the woyme, Thou arte my mother. A boyce sayd crie, and he sayde what shall I crie? all fleshe is grasse, & all the glorie thereof is as the floure of the field, the grasse withereth, and the floure fadeth, bicause the spirite of the Lord bloweth vpon it, surely the people is grasse, the grasse wythereth, the floure fadeth, but the word of our God shal stand for euer. Manne that is borne of woman is of shorte

Apoc 3.

Aa. 1.

Marth. 11.

Gen. 3.

Job 17.

Esa 40.

Job 14.

Psalm. 62.

Psalm. 10.

107.

Jerem. 17

Psalm. 146

1. Cor. 1.

Luc. 1.

1. Reg. 2.

Eccl. 33.

Rom. 5.

as a shadow, and continueth not. The children of men are but vanitie, yea the chiefest men are lyers, to lay them vpon a balance, they are altogether lighter than vanitie. Vaine is the helpe of man. Cursed be he that putteth his trust in manne, and maketh fleshe his arme. Nothyng is weaker to do this seate than man: neither delighteth God in the strength of a horse, nor hath pleasure in the legges of man: he chooseth the weake thyngs to confound the strong: he putteth the mightie from their seate, and hath exalted the humble & meke: he taketh from the donghil, & setteth them equall to Princes. And euen as the clay is in the potters hande, to order it at his pleasure: so are men also in the hande of their Creatour. Then is there no strength, nor force, nor valour in man, that is able to atchieue and get this iewel of God: howe got we it then, of dutie? Nay, by dutie as is already shewed, we had deserued to be damned euery mothers child. How then did he bestowe it vpon vs? Dedit sayth Christ, he gaue it, it was his free gift, for if it were not free, it were no gifte: if it were bought, it were no gift: if it were wonne, it were no gift: if it were due, it were no gift: but it was a gifte. Non sicut delictum ita & donum, si enim vnus delicto multi mortui sunt, multo magis gratia Dei & donum in gratia vnus hominis Iesu Christi in plures abundauit, The gift is not so as the guilt, for if by the offence of one many be deade, muche more the grace of God and the gift by grace which is in Iesus Christ hath abounded in many. And therefore sayth Christ, Dedit, he gaue it, it proceeded

altogether of his owne mere voluntarie goodnes,
and grace, and not of any thing in vs. For if it had,
then should we haue had somewhat to boast vpon,
but Non ex operibus ne quis gloriatur, all boasting
is gone, thou hast nothing to craue of thy selfe, but
giue all the glorie to God the gyuer thereof. Yet
hast thou to boast vppon, euen this gifte of God
Absit mihi gloriari nisi in cruce Domini nostri Iesu
Christi. God forbid (sayth S. Paul) I shold boast
in ought but in the crosse of our Lord Iesu Christ.
Qui gloriatur, gloriatur in domino, He that boileth,
let him boast in the Lorde. Gloriamur in Christo,
& non in carne fiduciam habentes, Wee boaste in
Christ, and not hauing trust in the fleshe. This is
all our boasting against all our enemies, as for the
worlde, Non timebo quid mihi faciat homo, I wil
not feare what man can do vnto mee. Non timebo
millia populi circundantis me, I wil not feare thou-
sandes of the people enuironing mee: yea death
and hel we dare insult vpon it, & say with Paule:
Death where is thy sting? Hell where is thy vic-
torie? Howe dare we thus prouoke them, and boost
ouer these our aduersaries: Bicause we haue peace
towards God through our Lorde Iesu Christ, by
whome also wee haue accesse through faith vnto
this grace, wherin we stande and boast vnder the
hope of the glorie of the sons of God. Glorving in
this, that God hath giuen vs Christe his sonne,
And hee that hath giuen vs his sonne, what
will he not giue vs with his sonne? Neither hath
he lent vs his sonne for a tyme, and then his son
to be taken away again, but Dedit filium, he gaue

Ephes. 2.

Gal. 6.

1. Cor. 1.

Philip 3.

Psalme 55.

Psalme 3.

1. Cor 15.

Rom. 5.

Rom. 8.

his son. That which is giuen vs is ours for euer. And this is our exceding ioy, & Christ is giuen vnto vs. Se welbeloued this wonderful loue of god, for more assurace of both parts betwixt God & vs, how interchangeably this gift is giuen. God the father hath genen vs vnto Christ. Tui erant (saith

John. 17. Christe vnto his father) Et mihi eos dedisti, They were thine and thou gauest them to me. Then are we Christs, & Christ will not lese one of those that his father hath giuen him: then shal we be Christs for euer, for we are not lent to Christe, but giuen to Christ. But lo again, god hath giuen Christ to vs, Christ is ours, and we are Christs, we haue him, & he hath vs, wee are in him, and he in vs. Euen as Christ prayed vnto his father for all that the father gaue him. Vt omnes vnum sint, sicut tu pater in me & ego in te &c. That al they may be one as thou (O father) art in me and I in thee, euen that they may be also one in vs, that the world mai beleue that thou hast sent me, and the glory thou gauest me I haue geuen them, that they may be one as we are one, I in them, and thou in me, that they may be made perfect in one, and that the worlde may know that thou hast sent me, and hast loued them as thou hast loued me: What a ioyfull state, what a notable gift is this: Christe reioyeth in his gifte, let vs reioyce in our gifte, God repenteth hym not of his gifte, God graunte vs so to keepe and enioy this gifte, that Christ may be ours, and wee may be his for euer: And then as God hath giuen all power to Christe, Sicut dedisti ei potestatem omnis carnis, As thou O Father (sayeth Christe) haste gyuen power of all fleshe

John. 17.

John. 6.

John. 17.

John 17.

fleshe vnto the sonne, Vt omne quod dedisti ei der
eis viram eternam, That all that thou haste giuen to
him, he maye giue them eternall lyfe: So sayeth

Christ for the assurance of his good wil herein: Pater Iohn. 17.

quos dedisti mihi, volo vt vbi sum ego, & illi sint
mecum, vt videant claritatem meam quam dedisti
mihi, Father, those that thou haste giuen mee,
I will that where I am, they be also with mee,
that they may see the glorie thou haste giuen vn-
to me. Thus bring giuen to Christ, and Christ
to vs, hee will bee with vs till the worldes ende,
and wee agayne, worlde withoute ende shall bee
wyth hym, and followe the Lambe, and reygne
in that euerlastyng lyfe of glorie, whereof hee
hathe made a gloryous purchase for vs, and of
hys free gyfte, shall giue the same vnto vs.

Apoc. 13

Thus mutche then also for the thyrde parte, the
meanes that God wrought it by, the efficient and
formall cause of oure saluation, Dedit vnigenitum
filium suum, He gaue his only begotten sonne, Je-
sus Christ our Lorde and Sauour.

The fourthe parte.

TH E fourthe parte is of oure receipte herof,
whereby, wee applye this effectually to oure
benefite of Saluation: For, bee a gyfte neuer
so franke, neuer so liberall, neuer so rych in it
selfe, yet if it bee not taken, what auayleth it to
the refuser? Bee a playster neuer so excellent, if
it be not suffered to be layde to the soze, it healeth
not. If a medicine haue neuer so greate vertue of
heal-

Sapi. 17.

Esa. 53.

2. Tim. 1.

Iohn 6.

Psal. 117.

Esa. 28.

1. Pet. 2.

Luc 2.

2. Cor. 2.

helping the sicke, if it be not receiued it recouereth him not: if meate be neuer so much a strengthening to the body, if it be not eaten and digested in the stomack it nourisheth not: If a pardon be neuer so gracious & free, if the guiltie renounce it, it sauerth him not: Euen so this most excellent gifte of God Iesus Christ, this souerain plaister of our wounds by whose stripes we are healed, this position of our soules that hath raised vs from death to life, this bread of life that cam down from heaue, that al that eate his flesh and drinke his blood should haue life euermlasting, this true and only pardonner of all our offences: If he and his pardon and his meate and his medicine and his plaister and his gifte be refused and not receaued, what profit get these refusers by him: Nay, to them he is Lapis offensionis a stone wherewith men stumble, & a rocke wherewith they be offeded. Behold this Child (saith Simeon) is set to be the fall and brylling againe of many in Israel, and for a signe which is spoken against. To the Jewes offence to the getils folly, To bothe of them that refuse him euen the sauiour of death to death. So that none but the receauers haue these benefits by him. Who then are the receyuers hereof: Omnis qui credit in eum (saith the Christe) All that beleue in him. All those that put their trust and confidence not in themselves, nor in any other thing or person, but only and altogether in him, that is, in Iesus Christe: those onely receiue the benefit of this gift. Al that beleue on him. Here are three speciall words in the consideration of this receipt, that would require to be diligently weighed

weighed, than time will now permit me, hauing ben so large in the other, that I muste needes for shame, be briefe in this last part. The first of these three, is this worde All, comprehending the persons, to whome this gifte is offered. The seconde Qui credunt, is a restraint of this word Al, to them that beleue, comprehendynge the persons that receyue it, and the meanes wherby they take it, that is beleefe or faith. The thirde in cum, sheweth the person, on whome they shoulde beleue, and is the ground, foundation, forme, scope, and direction of theyr beleefe.

Of this word All, I haue already spoken somewhat, to shewe howe farre it stretcheth, and howe it is restrayned. Of it selfe it is a generall worde, and excepteth nothing, but by that whiche followeth it, is straighter laced, and that with a very precise bounder, wherby so many euen at the fyfthe choppe, are quite dashed out, that this worde All, is restrayned to a maruelous small numbze, in comparison of All those that are none of all these, which receyue this benefite. Howbeit bicause this gift is offered by the preaching of the worde vnto all, to all nations, tonges, and people, to all sortes, ages, sexes, degrees, and all kynde of persons what so euer: And that the worde of God beeing thus generally proclaymed to all, neuer returneth agayne in bayne, (as God by his prophet Esay testifieth) Esa 55. but euermore more or lesse, some receiue this gifte so freely by the worde offered vnto them: and that this some is of all these sortes and kyndes of persons, whose numbze althoughe to vs (as appea-

reth

Apoc. 7.

Matth. 7.

Luc 12.

2. Tim. 2.

Psal. 18.

Rom 10.

Esa 3.

Rom 10.

reth in the seventh of the Reuelation) it be greate
 and infinite: although to the world and those that
 treade the broad path, it be a small number and a
 very little flock: although to God, small or great,
 it be determinate and appointed, Firmum funda-
 mentū Dei stat, habens signaculū hoc, cognouit Do-
 minus qui sunt eius, The sure foundation of God
 standeth fast, hauing this seale, the Lord knoweth
 who are his: yet bycause wee are not deuilers of
 Gods priuie counsell, but voyces of criers and pro-
 claimers of Gods open offer: therfore so farre as
 our commission stretcheth, we trauele to all, we cal
 all, we ppeache to all, we teach all, we exhort all, we
 reprove all, we labour to win all, we exempt none,
 we driue away none, we debarre it from none, nor
 none from it, we bid none despaire, but all to truste
 and beleue in God, and to take this gift thus free-
 ly offered to them, whereof wee be appointed the
 bringers and the offerers, In omnem terram exiuit
 sonus eorum, their voice (sayth the Prophet) hath
 gon ouer all the yerthe. not that we know not be-
 fore that a great many will not receiue it, Domine,
 quis credidit auditui nostro? Lord, who hath bele-
 ued our preachings? But we know not who these
 shall be that will refuse it, nor who those shall bee
 that shall receiue it, we know not who shall be sa-
 ued, nor who shall be damned: but this we know,
 all those shall be saued that beleue, and he that bele-
 ueth not, & so continueth, shall be damned. Here ther-
 fore foloweth the restraint of this word Al, qui cre-
 dunt, that beleue, wherein is both declared who
 shall be saued (only the beleuers) and also the mea-
 nes whereby they receiue their saluation, that is
 belefe.

belefe. The nature of this word belefe, comprehendeth three things, knowing, acknowledging and trusting: as when I say I beleue in God, I inferre by this word beleue, first that I thinke and know that God is, *Credere enim oportet accedentem ad* Heb. ii.

Deum quia est, He that commeth to God must beleue that God is. Secondly I assente to this my thought and knowledge, and with a firme perswasion, acknowledge and professe him, whome I so know and thinke to be. Thiedly, I trust vnto him and with an assured confidence reckē vpon him. Al which this word belefe, doth cōprehend. For looke how much I want of any of these three points, so much in dede I do not beleue. And therfore the diuels that can not chose but take the first, and al the wicked ones which take the first and the seconde, bicause withall they take not the thirde, although so farfoorth they haue a belefe, yet fully, rightly, & properly they can not say they beleue: for where as this worde **GOD** comprehendeth all power, truth, goodnesse, grace and glory, & god maketh a promise to me of his grace, goodnesse, & glorie, I must not only stād on this point that he is power, he is almighty, & he can perform it: but I must go further, and make my reckening that he is true also, & therfore wil not breake promise, but vndoubtedly will perfourme his good & gracious promise of his glory to me. which if I do not, I make God a lier, which is as much as to make god not god, if I doo not beleue him to be a true God: To beleue therfore in God requireth al these three things, & principally the more principal, & wherin I glorifie

Psal. 50.

Hebr. 10.

1 Thess. 5.

Philip 3.
Colloſſ. 1.

Heb. 11.

and honour him, Vt iustificeris in sermonibus tuis,
I make him a iust and a true God in his sayings
 and promises: and also benefit my selfe therby, ha-
 uing as it were already in this poynte of my be-
 lefe, that is my trust and confidence in the promi-
 ser, who is faithful and wil not fayle me the thing
 that he promised me, and **I** fully reckon vpon, and
 am assured for to haue it of him. So sayth Saint
Paule, we haue heauen already, Conuersatio no-
 ſtra eſt In coelis, Our conuersation is in heauen. Al-
 though wee bee not yet in it, by faith wee haue it,
 Propter ſpem quæ reposita eſt vobis in coelis, for the
 hope which is layd vp for vs in heauen: and **Chriſt**
 in our fleſhe hath taken poſſeſſion of it for vs. And
 therfore sayth **S. Paule** to the **Hebrues**, Faith is
 a ſure grounde or confidence, a ſounde and firme
 foundation conſiſting in the bottom, Hypoſtaſis, a
 ſubſtance of things hoped for: and an argument, a
 certayn and infallible prooſe, an euidente euiction
 of things, although they be not ſene, yet nothing
 doubtyng but with a full assured confidence, that
 we ſhal ſee euen as we be ſene, and taſt and enioy
 the fulneſſe of **Gods** promiſe. Thus much prop-
 priely and fully importeth thys word belefe.

Nowe although to reſpoſe our ſelues on the ve-
 ritie of **Gods** promiſes be belefe, yet excepte thys
 thirde parcell concurre withall, that is in eum, in
 him, that our belefe reſte and ſettle it ſelfe on the
 promiſes of **God** in him, that is in **Jeſus Chriſt**, it
 is no true nor right belefe in god, nor is capable of
 any the ſoreſayd benefites. For where as of al the
 promiſes of **God**, this promiſe is the grounde and
 princi-

principall, that was made in the beginning of the
 blessed seede, for Adam & Eve and al their offspring
 to ground their faith vpon, Ipse conteret caput tuum Gen. 3.
 He (that shal come of the womans seede) shal treade
 downe the serpent's head, the power of Sathan:
 And wher as God renewing the same promise to Ab-
 raham, when he first chose him a peculiar people,
 sayd to him, In semine tuo benedicentur omnes na- Gen. 26.
 tiones, All nations shal be blessed in thy seede: and
 where as all the ceremonies of the lawe were but
 shadowes and figures of him, and the lawe it selfe Heb. 10.
 but a scholemaster to drive vs to him, and Moy- Gall 3.
 ses by whom the lawe was giue, referred vs to an Deuter. 18.
 other prophet, that is to wit, to him: & that in ful- Gall. 4.
 nesse of time God performed this his promise, and
 sent him into the worlde, and sent vs only to him, Matth. 3.
 Hunc audite, here him: and al the fauor and graces
 of God, all the forgiveness, reconciliation, and re-
 demption of man, cometh by him: & there is none
 other name whereby we may bee saued, but in the Act. 4.
 name of him, and all the Prophets beare witness Act. 10.
 vnto him. Therefore the ground of this our know-
 ledge and acknowledging, of this our assent & per-
 suasion, of this our assurance & confidence that we
 haue in god, is only, wholly, and altogether, repo-
 sed grounded and affied on him, that in him, & for
 him, and by him, and only him, we are elected, pre-
 destinate and written in the booke of life: we receiue
 the loue and fauoure, and all the gracious giftes
 of God: we are deliuered from perdition, and shall
 haue eternall lyfe. And he that beleueth not in him, Iohn. 3.
 the wrath of God abideth on him, and is alreedy iud-
 ged, bicause he beleued not on the only son of God

Iohn. 5.

and euen this is his iudgement, that light came into the world and the world loued darknesse more than light. And here we see what is the means wherby the elect of God receyue this benefit, belefe in him, and why the wicked shall be damned, not for theyr wickednesse so muche as for their infidelitie. For whē the holy ghost shal come (saith Christ) to confirme the godly, he shal reprove the world of sinne.

Iohn. 16.

Offin, euen for that it hath not beleued on me. For if they had beleued on him, all their sins had ben couered from the face of Gods iustice, neyther had their sins but the righteousnesse of Christ ben imputed to them, and then had they as Dauid saith, ben blessed. Beatus cui dominus nō imputauit peccatū, And this is the reason, that the godly shal stand vpright in iudgement, and shine as the sunne, not any godlinesse of their owne in them, but bicause they beleued in him, by which belefe they receyued Christe into them, and so the righteousnesse of Christ doth shine in them, bicause he is by faith in them, & they in him. These then only receiue this benefit, all they that beleue in him. Here first are excluded and quite cut of, al the heathen, al the Turkes, & al the Jewes from this benefit, that refuse to beleue in him. Neither can it auaille the Turkes to alleage that they professe and beleue in one liuing and eternall GOD, creatour of heauen and earth: for he that wil beleue in this god, must beleue in him, in suche forme as he hath taught him how to beleue, & not as he wil him self beleue, for that is no belefe. In vanū colūt me, docentes doctrinas & praecepta hominū, They worshipping me in vain (saith

Rom. 4.

Psalme 31.

Sapient. 5.

Matth. 13.

Esa. 29.

Mar. 7.

(saith god) teaching the doctrines & precepts of men
 But what a belefe is that in God, that will not be-
 leue the very voice of God, that openly not priuily,
 aloude not like a Priest in his Memeto, did many-
 fessly shewd out this most comfortable voice from
 heauen, This is my wellbeloued sonne in whom I
 am well pleased, here him. Now, if they will beleue
 God, in whom they say they beleue, the must they
 here what Iesus Christ saith to them, who playn-
 ly proueth him selfe the sonne of God, & that none
 knoweth the sonne but the father, nor the father but
 the sonne, and he to whom the son will reuele the fa-
 ther. And that he is in the father and the father is
 in him: and he & the father are one. This must be
 here of Christ, and beleue in him. And if he will not
 beleue for his words he spake, let him beleue for the
 works he did. These argumets serue also against
 the Jew, & simply denieth not Christ as doth the
 Turk, but denieth Iesus the son of the virgin Ma-
 ry to be Christ, & loketh for Christ yet to com. But
 the law & Prophets that he admitteth cleane con-
 fute him, and yet of a blind zeale and obstinate de-
 fence of his auncesters wicked murder of Christ he
 still denieth him. And therefore he hath no part in
 this businesse, till God shall call him to the know-
 lege & faith of his son, Reliquiae tamen saluabuntur, Rom. 9.
 we trust God will call the remnant of them. And
 as Jewes and Turks that beleue not in him, re-
 ceave not this benefite by him, so, no heretiks that
 beleue not aright in Christ. For not to beleue a-
 right, is not to beleue at al: A false belefe is no be-
 leefe, for God is true, and it muste bee true, that
 must haue true saluation.

Matth. 3.

Luc. 10.

Iohn. 14.

Iohn. 10.

Iohn. 10.

Here

Here the Papists crie out to the simple people, that we be heretiks that teach this doctrine, but till they can proue this doctrine heresie, or any other that we teache, it will be harde for them to proue vs to bee heretikes. In the meane season thus mutche we are able to proue agaynst them, that they are none of these Qui credūt in eum, that beleue in him. But by what name they may be called that are neither heathen, Turks, nor Jewes, neither beleue on Christ, and yet pretēde to beleue vppon him, by what name these may be called besides heretiks, mainteining their not belese in him so obstinately as they doe, let other geue them other names, I know not what els to cal them.

Now if I proue not this, that they beleue not in Iesus Christ (alwaies I presuppose a true and right belese, for els it must folow they be heretiks) then hardely let the Papist say or thinke, that I do him open wrong and fowly sclander him. Here I let goe that I haue alredy proued against him, whiche were inoughe and more than inough, to proue he hath no true faith in Iesus Christe, that wold so order him: But besides al those errors, doctrines and abuses, thus I proue it: To beleue in other creatures besides him, is not to beleue in him: But the Papists beleue in other creaturs besides him: Ergo, they beleue not in him. The argument is euident, and then the conclusio must nedes follow, excepte the Papist can improue any one of the premisses, or any part therof. If he denie the Minor, that the Papists beleue in other creatures besides him, and crie out I sclander him in his saying

this saying: & that how soeuer otherwise
 he erred, yet he kept the head sure, and alwayes be-
 leued only in God: How shall I know the certaintie
 of this? I would it were so for his owne sake,
 and that I lied on him herein. But what? Shall I
 trust his false faith? there is little holde in it, al-
 though he had sworne it, and written it, and sealed
 it. Example their faith to John Husse, and their
 generall rule, Nulla fides hæreticis est habenda, No
 faith must be kepte with heretikes. And he before
 hand iudging me an heretike, and protesting to be
 false vnto me, how shall I beleue him: neither wil
 he beleue mee, and both he and I are parties. Let
 then an indifferent iudge be vmpier to see whether
 they beleue in any other creatures besydes Iesus
 Christ or no. Why, who can iudge the hearte but
 God: that is true, where the hart sheweth no out-
 warde declaration, but Ex fructibus eorum cogno-
 sceris eos, By their frutes (sayeth Christe) ye shall
 know them: belefe can not be hidden: Credidi prop-
 ter q̄ locutus sum, I beleued, and therefore I spake
 saith Dauid. S. Paule then, (except the papist wil
 refuse him,) shall be this vmpier, that maketh this
 question of the effectes of faith: Quomodo ergo
 inuocabunt in quem non crediderunt? Howe then
 shall they call vpon him in whom they haue not be-
 leued: As who should saye, if they had not beleued
 in God, they wold not haue made inuocation on
 him: But they haue made inuocation on him, and
 therfore it must nedes followe that they beleued in
 him, For how could they haue called vpon him on
 whom they beleued not. And this rule of S. Paule

March. 8.

Psalme. 115.

2. Cor. 4.

¶.

is a

is a general rule in al belees. For ensample, howe
 shall I know a Gentiles belese. Marke the Gen-
 tils inuocation: He maketh inuocation to Iupiter,
 Iuno, Mars, Venus, Mercurie, and suche other idols:
 Ergo, he beleueth in them. Howe shall I knowe a
 Turkes and Saracens faith: marke his inuoca-
 tion: he maketh inuocation to Mahomet, Ergo he
 beleueth in Mahomet. How shall I know the Indi-
 ans sayth at Calecute: marke his inuocation. He
 maketh inuocation to the diuell inthronized and
 crowned like the Pope, it followeth then he bele-
 ueth in the diuell. How shall I know the faith of
 the world heathens and sauage pagans in Scythia
 Affrica and America: mark their inuocations, they
 inuocated the Sun, the mone, the starres, beastes,
 byrdes, fishes, serpents, and such like, it foloweth
 the they did beleue in them. And euen so to know a
 papists faith, marke a papists inuocation. He ma-
 keth inuocation to Saintes, Ergo the Papist be-
 leueth in Saints: but to beleue in Saints, is to
 beleue in creatures besides Christe, therfore he be-
 leueth not in God only, as he sayd he dyd. Now if
 hee denie the maior of my argument, whiche was
 this, to beleue in other besydes him is not to be-
 leue in him, and affirme that he doth and may be-
 leue in bothe, but principally in him, and secondely
 in Saintes: then presse I him with this sayng
 of Christ, Qui credunt in eum, not in eos: they that
 belue in him, not they that beleue in them: But
 the Papistes credunt in eos, they beleue in them,
 therfore Non credunt in eū, they beleue not in him.
 neyther is this emphasis that Christe here bleseth of
 the

the singular numbre, to be slightly passed ouer: for
 euen with the lyke obseruation S. Paule dothe
 presse vppon the Jewes, **GOD** hadde promy- Gen. 26.
 sed vnto Abraham, that in his seede all Nati-
 ons shoulde bee blessed. The Jewes, althoughe
 they referred thys to the Messias in especiall, as
 the Papistes pretende to beleue on Chryste in es-
 peciall, yet as the Papistes wyll beleue on all
 theyr Sainctes belydes, so the Jewes referred
 this to all theyr whole stocke and nation besides.
 But Saincte Paule letteth not slippe the pro-
 myse so, but very earnestely bygeth the woorde,
 whereon hee proueth Chryste to bee that promi-
 sed seede, *Abrahæ dictæ sunt promissiones & semi-* Galar. 3.
ni eius, non dicit, & seminibus, quasi in multis,
sed quasi in vno, & semini tuo, qui est Christus,
 Vnto Abraham (sayeth Saincte Paule) were the
 promyses spoken, and to hys seede, he sayeth not,
 and to his seedes, as though it were to many, but
 as in one, and to thy seede whyche is **CHRISTE**.
 Thus confuted hee the Jewes, and euen so shall
 wee confute the Papistes, that no lesse take away
 the beleefe of Chryste than didde the Jewes, but
 styll byge them wyth thys saying of Chryste,
Qui credunt in eum, not in eos, They that be-
 leue in hym, not in them: and yee shall quyte
 confounde them: nor all the Papists in the world,
 (well may they champe on the bydle, and woran-
 gle, after theyr confuse manner) but they shall
 neuer be able to answer directly to this one argu-
 ment, that euidentely proueth them not to beleue
 in God, nor to bee any partakers of this benefite,

Gal. 3.

excepte they forsake their invocation with their other errors, only beleue in him. And although here the Papist might be cleane reiected as none of the houlholde of faith, yet bicause he quarelleth also in this part: of receyuing this gift of God by faith, and can not abide that we shoulde ascribe the receipt hereof to faith, let vs heare what he hath to say against it. But fyyste note, that all his drift is against faith: And the controuersie of faith, is the matter, that of al other he can not abide. And why is he suche an enemy vnto sayth? bicause he himselfe hath no faith, but always doubteth and hangeth betweene dispaire and hope. For as *Scientia non habet inimicos, nisi ignorantes*, Science hath no enemies but those that knowe it not, so the Papiste is the enemy of faith, bicause he knoweth not what faith is. First he is offended that sayth shoulde be so extolled before all other vertues, and woulde haue loue more principally required, and cryeth out that by this doctrine, charitie is waken very colde, and almoste cleane extingwished. But this is not that the Papist hath such liking of loue and charitie, except it be as is aforesayd S. Francis charitie, that he loueth his Popes courtizans more than he beleueth in God, and therfore would haue loue be set before beleefe: As for that charitie that doth good to her enemies, & so heapeth burning coales vpon their heads, rather than the Papists wold seme to want it, they wold not cast ashes in our eyes, as did Pope Bonifacius the eight on Wednesday to Porchetto archbishop of Genua, nor onely heape very burning coales vpon our heads,

Rom. 12.

heades, but couer all our bodies with faggots also, and burne vs cleane to ashes, so feruent hot is their charitie against vs, or rather their boyling hatred and emule that they beare vs, and do these murderers so haunt of loue, and lament the decay of charitie. This is euen as the theefe, that hauing robbed a poore man, asked him if he had any more, the poore man denyed it, but when the theefe serching him further, founde somwhat more than the poore man thoughte had ben aboute him: Ha good Lord (quod the theefe) what a hard world is this, whom shall a man trust nowe a dayes? And euen so the Papists spoyle & murder, with all kind of moste barbarous crueltie, the poore professors of the Gospell and faith of Christe, and yet they crie out, Ha good God, wher is charitie, where is charitie? What a harde and vncharitable worlde is this? It is not charitie therefore that the Papiste reckoneth on, though he vse the name of charitie to blende the simple people withal: for rather than he wold lese one iote of his aduantage, or the pope one title or inche of his honour, he careth not and all the worlde were together by the eares, yea he wold clap them on the backe, and set them to it, as at this day he doth. This then is not charitie, but vnder the name of charitie, hee meaneth mannes workes, bicause charitie is the bonde wherewith they are all tied, and so are all comprehended vnder the name of charitie: and therefore sayeth he, charitie is the principall, by the preparatiue workes wherewith wee receyue euen faith it selfe. But herein he lyeth, we receyue not faith by the prepa-

ration of any works, but whatsoever worke springeth not out of faith, the same worke how glorious soever it seeme, is nothing els but sinne. Quicquid Rom. 14. non est ex fide peccatum est, Whatsoever is not of faith, is sinne: make this word ex, of, if it be not of it, if it come not out of it, it is sinne: then faith goeth before all other things in this matter of iustification, and so faith is the principal thing and root of all: Yea not only the principall, but in this matter, faith only, and that without workes doth it. And here againe, the Papist is more offended than before, that faith is made the only meanes of receauing this benefite. What (saith he) and nothing but faith? No (say I) Christ mencioneth here nothing but faith. Qui credit in eum, He that beleueth in him. Si potes credere, If thou couldest beleue. **saith** Christ, all things are possible to him that beleueth. Confide fili, tantum crede, only beleue. Be it vnto you according to your faith, Fides tua te saluum fecit; Luc 7. fides tua te saluam fecit, **Thy faith (saith Christ) hath saued thee:** Qui credit in filium habet vitam eternam, He that beleueth in the sonne, hath life euerlasting, and this is life euerlasting (**saith Christ**) to beleue thee to be the true God, and whom thou hast sent Iesus Christ. And therefore say we with Iesus Christ, we receaue this benefite euen only by faith in him: By faith (**saith S. Paule**) our harts be purified, by faith the iust man liues, by faith we are all the sonns of God, euen because we beleued in Iesus Christ, by faith with the hart we beleue to righteousness. By faith were all those benefites wrought that **S. Paule** to the Hebrewes reckoneth by. **Alle**
conclude

Mar 9.

Matth. 8.

Matth. 16.

Matth 18.

Luc 7.

Iohn. 3.

Iohn 17.

Act. 15.

Gal. 3.

Abac. 2.

Rom. 1.

Gal. 3.

Rom 10.

1. Tim. 1.

Hebr. 11.

conclude therefore with Saint Paule, as he concludeth with Iesus Christ, that we receaue this benefite only by faith in him. What by bare and naked faith saith the Papisse, without all maner of works? Sayeth not saint James, shew me thy faith by thy workes? True it is he doth so, and that rightly. Neyther are we against it, that faith shewe it selfe by workes, but rather they, that dare not let theyr workes come to the light and shew of the word of God, least the worde should reprove their workes, and shew them to be but workes of darknesse, to be their owne deuises, & not any suche good workes at all, as they to the simple do crake vpon. For the triall of this they shunne the light, and therefore it is a good argument of our sauiour Christe against their workes that they be nought.

Iac 2.

Qui male agit, odit lucem, nec venit ad lucem, ne arguantur opera eius, Hee that dothe euill, hateth the light, and commeth not to the lyght, least his workes should be reprov'd. Whereas therfore faith should be shew'd forth by workes, even by this argument of S. James Ex effectibus fidei, of the effects and and workes of faith, besides the forsayd argument of Sainte Paule, are they agayne confuted to to haue no fayth. For where they not onely doo the workes of darknesse, but openly defende and maynteyne them, as the setting vp of steeves and brothell houses, and that euen vnder theyr owne popes nose: And thys is a ruled case of Christ. A

Iohn. 3.

Matth. 7.

good tree can not bring forth euil frute: Then surely if they were true beleuers on Iesus Christ, they could not mainteine and defende suche wickednesse, whiche

1. Ion. 3.

which is a thousand partes worse than the doing of it. But as **S. John** sayth, In hoc manifesti sunt filij dei & filij diaboli, In this is manifest who are the sons of God, and who are the sonnes of the diuell.

Rom. 5.

The sonnes of God doo sinne, but it is of infirmite, but to mainteyn their sinfull worke, is the very declaration of the childe of **Sathan**. Oh (saye they) we mainteyne it not as good, but confesse it to be euill, howebeit we mainteyne it to driue away a greater euill. But sayth **S. Paule**, Non faciamus malum vt inde eueniat bonum. Let vs not do euill that good may come of it. For it followeth, Quorum damnatio iusta est, Whose damnation is iust. Now if they shall iustly be damned that wyll do euill, that good may come thereon, shall they escape more iust damnation, that will doo euill, not that so muche as good may come thereon by theyr owne confession, but onely the auoyding of a greater euill, and yet that is no necessary auoyding of it neither. Now if these euill doers shall be damned, and no true beleuers shall be damned, then are the **Bapistes** no true beleuers: muche lesse (were they not extreme impudēt) can they boast of workes, that mainteine suthe open wickednesse. But they will say, they boast not of this (as in dede they haue little cause, and mighte more honestly seeke sygge leaues to hyde their shame therein) but they haue infinite other woorkes to shewe their faith by, and that I do them iniurie, they bybryding want of workes to vs, to shewe our faith by, and we to stande in examining of their workes, to improue therby their faith: but I crie them mercy,
I will

I will no further rippe vp their euill woorkes, but
 be contente for this once to haue shewed this one
 euill herbe, that I thinke is able to marre all their
 pot of porrage, (for I tell yee it is Mors in olla,
 Death in the porrage pot, & that no lesse thā dam- 4 Reg. 4.
 nation) had they twenty good herbes besides. But
 let them doe now as mutche for vs hardily and
 spare not, and lay in our dishe so mutche as but one
 like faulte. I speake not this as though wee were
 without fault, we are sinners & greuous sinners,
 the rustiest of vs all: and if we shoulde say, we had 1. Ioh. 1.
 no sinne, we shoulde deceiue our selues, and there
 were no truth in vs. This doo the Papistes that
 say, they can do all that God commanded, but God
 commaunded not to sinne, and therefore in saying
 they can fulfill the commandments of God,
 what do they saye, but that they can be withoute
 sinne. Whiche the proude Pharisey haunted of,
 that he was not a sinner as other men. All sinne Luc. 18.
 euen with the Publican, but with the publican we
 are lozie for, and repent vs of our sinne. But name
 me one worke that God forbidde and we bidde,
 defende and mainteyne the same: one good worke
 that god biddeth, and we forbid, oppugne, & write
 against the same. This wee haue named in them,
 neyther shall they be euer able to name the lyke in
 vs. But what neede we name (say they) any par-
 ticular vice publikely defended of you, when this
 only doctrine takes away all good woorkes. For if
 I be iustified only by faith, what neede I doo any
 good woorkes, are they not all cleane taken away?
 No forsooth are they not taken away at all, by-

cause they be remoued from the article of Justification, the woorkes remayn, and that as necessarily to be done as before is shewed, but they be not set in the place where the papists wold haue them placed, in this article of receauyng Justification, where only faith consisteth. Why then (say they) ye turne faith out of her cloathes, if ye take woorkes from her, ye leaue her naked, and doth a naked and bare faith iustifie vs? In deede woorkes are the cloathes of faith, and serue as clothes doo decke and set this lady out, but as the body was before the clothes, and without the clothes, and is of an other substance than the clothes, so was faith before woorkes, and is borne of God as naked as my nayle, in respect of any merite of woorkes, eyther preceding or concurring. And thus was alwayes sayth pictured, Nuda fides, a naked faith: But not so, but that she is clad streyght wayes, with the frutes of the spirite, and the ornaments of al good woorkes: but it is not her apparell that lets her out to God. *Omnia nuda sunt & aperta oculis eius,* All things are naked & open to his eyes. But her apparell lets her out to man. And so sayth *S. James* bring a man, Shewe me thy fayth by thy woorkes, and I will shew thee my faith by my woorkes. Therefore woorkes serue to shew forth faith to them that can not see but by outwarde shewing, and so iustifieth one man before an other, declareth vnto me, & suche an one is iustified: & not to iustify him before God, who seeth the things not seene. *Nec iuxta intuitu hominis ego iudico. Homo enim uidet ea quae parèt, Dominus autē intuetur cor,* Neither

Heb. 4.

1. Reg. 16.

do I

do I iudge (saith God) after the sight of man, for
 man seeth those things that appere, but the Lord
 beholdeth the heart. He loketh on the faith hidden
 within. Domine, oculi tui fidem respiciunt, sayeth Jerem. 5.
 Jeremie, O Lord, thy eyes loke vpon the faithe.
 Corde creditur ad iustitiam, sayth S. Paule, with Rom. 10.
 the hearte wee beleue to righteousnesse: Fides Hebr. 11.
 est argumentum non apparentium, Faith is an ar-
 gument of things that appeare not: But works
 must appere, Sic luceat lux vestra, Let your light so Matth. 5.
 shine before men, that they may se your good wor-
 kes. And therfore works of S. James are called Iac. 3.
 Fructus iustitiae, the frutes of righteousnesse, fructus Phil. 1.
 spiritus, the frutes of the spirite. The frutes of the Gal. 5.
 tree, are not the cause of the trees iuyce & sap, but
 the iuyce and sap is the cause of the trees frutes,
 The frutes are not the cause that the tree lyueth,
 but the sappe and iuyce is cause of the trees lyfe.
 The tree hath not fruite before it hath sappe and
 iuyce, nor yet hath fruite in receyuing sappe and
 iuyce: But after it hath receyued sappe and iuyce,
 then in due tyme it bryngeth forth the his fruite.
 And very wel herein dothe the scripture in diuers
 places liken a iustified manne to a good and fruite-
 full tree: for fyrste (sayth Christ) the tree muste be Matth. 12.
 made good: it muste bee planted (sayeth Dauid) Psalm. 1.
 by the water syde to take his iuyce. Wee muste
 (sayeth Saint Paul) be grafted in Christ, and his Rom. 6.
 woorde (sayeth Sainte James) be ingrafted in Iac. 1.
 vs. Wee muste bee braunches of the true Vine, Iohn. 15.
 we muste haue his sappe and iuyce in vs fyrste,
 and thys is our sayth in hym, and oure lyfe in vs,

or euer we can bring forth our frute. Nowe being thus replenished with the moste sweete iuyce of faith, it is not moze vnpossible for a tree to be frute lesse, thā it is for a faithful mā to be without good workes. We do not say therfore faith is without good workes, for good workes immediatly folow faith, and waite vppon her, as their maistrisse, at an inche, and be alwayes attendant on the bidding and becke of faith, to do whatsoeuer she comaundeth them: but the maistrisse is one, and the mayden is an other: only we denie, that the handmaid intermedleth in this high matter of Justification, whiche is alone betwene God and vs a faith, the onely on oure parte maketh by the spousall betwixte Chyriste and vs, Desponsabo te mihi fide, I wil (sayth Chyrist) espouse thee to me by faith: faith shal ioyne our hands together. A saucie Jill were that handmayden, that woulde intrude her selfe into her mistresses priuiledge. This then belongeth to faith alone, to receiue this benefit at gods handes, and to nothing but onely faith, for she alone can fully doo it. Why then sayth the Papist, what should let but that the diuell may be saued, and that the diuell may doo good also, and so be no more the diuell, that was a lier and murderer from the beginnyng. For the diuels haue faith, Demones credunt, (sayth S. James) the diuels beleue. The diuell in dede was a lier from the beginning, and a murtherer, Et qui facit peccatum ex diabolo est, He that wilfully & maliciously comitteth & maynteineth these sinnes, is euen a linne of the diuell. But howe the Papists legende or rather legion of lies

Ofec. 2.

John. 8.

Iac. 2.

1. John. 3.

lies, will eniue them to be willfull mainteyners
of lies, let them looke to it, as for their murders al
the world doth ring of them, and openly crie with
Christ, Vos estis ex patre vestro diabolo, ye are euill
of your father the deuell. And as this is an argu- Iohn.8.
ment against the deuell, that he hath not faith: E-
uen so is it an argument against them, that they
haue no faith neither. And where in the diuels de-
fence they reple that the deuill beleueth, this ar-
gueth not that he hath the true and right belefe:
No say they: Did not he crie out to Christ, that he
was the holy one and son of the liuing God: Here Matth.3.
was belefe & profession of it, & the thing that they Mar.3.
professed to beleue, is true: What will they gather Luc 4.
hereon: that saying of the Apostle, If we confesse
with our mouth the lord Iesus Christ, and beleue in Rom.10.
our hart that God raised him from death we shall be
safer: Do they thinke the diuell beleueth on this fa-
shion: They shew themselves earnest proctors for
the deuell, but the deuell hath no true faith for all
that he so sayde, nor they his proctoures neither,
thoughe they confesse Christ, and thinke him to be
the sonne of God euen as mutche as did the deuell:
althoughe their works shew the contrarpye, that
they thinke him not so mutche to be Christe as the
deuels dyd thinke him for to be. For if they dyd,
they woulde at least haue that the dyuels haue
with all, a feare and trembling at him, they wold
feare so shamefully to abuse him as they doe: For
saynt James ioyneth these two things together
in the diuels, Dæmones credunt & contremiscunt, Iac.2.
The diuels beleue and tremble. Which later word

of horroz and feare, hauing hatred ioyned withall;
 (Quem metuūt oderūt, whom they feare they hate
 him) this the Papists leaue out: As the diuell al-
 leaging scripture to Christ, left out the best parte
 of it, and hacked and hewed the sentence, as the
 Papists mangled the word of God in piece meale;
 and dare not set it out whole, as God hath set it
 out. This therefore sheweth they haue no more
 faith thā the diuell hath. Yea they know not what
 faith doth meane. For as already is sayde, beleefe
 is not only a knowledge, nor an acknowledging
 of Christ, wherby we verely thinke him to be the
 forme of God and savior of the world, and approue
 this our thought with assent therunto, allowing it
 so to be: But also it is a stedfast confidence and trust
 in him, apprehending him, and applying him to vs.
 And this thing, which is the principall thing in
 beleefe, the diuels haue not, nor can not haue. They
 haue the first part, of knowledge; and a shew they
 made here of the seconde, that is acknowledging:
 But the third and especiall thing in beleefe, a trusty
 confidence in him, they had not: Which if they had
 had, they wold haue fled vnto hym, & haue caught
 holde on hym, but they feared and hated him,
 and therefore with trembling fled from him: Now
 this third thing in faith, whiche is principally to
 be reckened vpon, the Papist considereth not:
 And this is the cause whie hee so staggereth in a
 continuall doubt, whether he shall be saued with
 Christe, or he shall bee damned with the diuell,
 and feling thys continuall trembling in him selfe,
 (for who wold not tremble standing in this per-
 plexitie:

plexitie) And hearing that the diuels tremble also in their belefe, he concludeth, that belefe is no more but a fyne opinion of a thing so to be, and at the most a trembling assent therunto. And therfore saithe the Papist the diuell hathe saithe. But seeing withall, the diuells apparant condemnation, that he is not nor can be iustified, he concludeth hereon, that only saithe iustifieth not, for if it dyd the diuel were iustified. Then reasoneth he, if saith be not able to iustifie, we must seeke helpe of good woorkes to iustifie vs, whiche good woorkes the diuell hathe not. Now, seeking to be iustified by woorkes, he is entred into sutch a laborious maze and infinite labyrinthe, that he is neuer able to winde him selfe out, to sit downe and rest him in a quiet conscience, and perswade him self that he is alredy iustified. For how can he thus quiet himselfe, seeking iustification by woorkes, when hee heareth Chrysostome saye, When yee haue doone all that yee can do, ye are vnprofitable seruantes, and he feelethe still in hym selfe manye doubtess and mutche imperfection: And therfore hee maketh a generall resolution, that wee can neuer attayne to any certaintie, whether wee bee iustified or no, and so ought continually to hang in a doubt thereof, and that it suffyleth vs in the meane space, to recomforte oure selues wyth a generall beleefe, that some shall bee saued, but whether wee shall be saued or no, that we still stande in doubt of, say the Papistes. Thus blyndely, myserablie, and infinitely they runne from one errour to an other,

Luc. 17.

for
1160

for Ex quolibet sequitur quodlibet, Staunte one
 faithood, and a number will followe: and all
 cometh of this, that boasting of faith, they know
 not what faith meanes. And so, contending with
 vs about faith, they bewray them selues that they
 haue no faith, but in fiede of faith, mayntein plain
 infidelitie. That whiche Christe flatly reproveth,
 O ye of litle faith, in respect that they doubted, that
 do they allowe for good & necessarie. That which
 made Peter to sinke and crie for helpe, they crake
 they swimme safely, and holde bp themselves by
 the chaine therein. This argueth sayeth Saincte
 James (whom they allege for their diuels faith)
 that they them selues haue no true faith in God,
 nor shall obtaine any thing at his hands. For say-
 eth he, Postulet in fide nihil hafitans, qui enim haf-
 sitat similis est fluctui maris, non enim existimet ho-
 mo ille qd accipiat aliquid à domino, Let him aske of
 the lorde in faith doubting nothing at all, for he that
 doubteth, is tossed of the winde, and caried away like
 a waue of the sea. Neither let that man thinke that he
 shall receaue any thing of the lorde. For a wauering
 minded mā is vnstable in al his ways. By this popish
 doctrine then, we shall obteyn nothing at the han-
 des of God, least of all saluation, which aboue all
 ther things we ought to pray for, if we doubt of
 Gods promises therein, wee shall neuer be parta-
 kers of it. But the Papists defend we must conti-
 nually doubt thereof, let not those Papistes there-
 fore thynke, that they shall receyue any goodnes,
 no not faith, or any grace of god, or wisdom, wher
 of S. James did speake, lest of all that euer they
 shall

Matth. 6.

Matth. 14.

Iacobi. 1.

That be saued, but euer be faithlesse, gracelesse, god-
 lesse, frutelesse, hopelesse and all, euen bicause they
 euer doubt in God, and call in question the veritie
 of his promises, whiche is playne to deface them,
 and to make him a lier like them selues, as saithe
 S. Iohn, Qui non credit deo mendacem facit eum, 1. Iohn. 5.
 He that beleueth not GOD maketh him a lier:
 and so muche the greater lier do they make him,
 as God hath bound him selfe by an othe, and ther-
 fore saithe S. Paule, VVhen God made promise to A-
 braham, bicause he had no greter to swere by, he sware by him
 selfe. &c. So, God villing more abundantly to shew vnto
 the heyres of promise the stablenesse of his counsell, bownd
 him self by an othe, by two immutable things, wherein it is im-
 possible that God shold lye, that we might haue strong conso-
 lation, which haue our refuge to hold faste the hope that is set
 before vs, which vve haue as an anker of the soule bothe sure
 and stedfast: Ideo ex fide saithe S. Paule, Therefore it
 is of faith, that it mighte come by grace, and the promise
 might be sure to all the seede, not to that only vvhich is of the Rom. 4.
 lawe, but also to that seede whiche is of the faith of Abraham
 ywho is the father of all, as it is written, I haue made thee a fa-
 ther of many nations before God, whome hee beleued, who
 quickeneth the dead, and calleth those things whiche be not, as
 though they were, whiche Abraham aboue hope beleued in
 hope, that he should be the father of many nations, according
 to that which was spokē, euen so shal thy seed be as the starres
 of heauen and the sands of the sea, and he fainted not in faith,
 nor yet considered his owne body, which was now dead, being
 almoste an hundred yeares olde, neyther yet that Sara was past
 chylde bearyng, he staggered not at the promise of God tho-
 rough vnbeleefe, but was strengthened in faith, and gaue glo-
 rie to God, being full assured, that he whyche had promysed
 was able to do it, and therefore it was imputed to him for righ-
 teousnes, neuerthelesse it is not written for him onely, that it
 Zj. wr

was reckned to him for righteousness, but also for vs to whom it shall be imputed for righteousness, so that wee beleue on him that rayled vp Iesus our Lorde from the dead, who was deliuered to death for our sinnes, and rose agayne for our iustification. Thus S. Paule most pithyly expresseth the

nature of true faith, most contrary to the Papistes wauering doubt, and their generall houereng in the aire of an opinion knowing & acknowledging suche a thing to be: but true faith is a stedfast and confident application therof to our selues, wherby we may be able to say vnto Christ with Thomas,

Iohn. 20.

Psaln. 16.

Psaln. 30.

Bernardus
in cantica
sermone
61.

Psaln. 124

Matth. 7.

Matth. 16.

Psaln. 22.

Dominus meus & Deus meus, My Lorde and my God: To say with Dauid, Dominus salus mea quem timebo, The Lorde is my saluation, whome shall I bee afrayde of? In te Domine speraui, non confundar in æternum, In thee Lord haue I trusted, I shall neuer bee confounded. The Papistes call this a bolde presumption, but God graunt vs to presume on this fashon, as sayth S. Bernard,

Ego fidenter quod ex me mihi deest vsurpo ex visceribus Domini, quoniã misericordia affluunt nec desunt foramina p quæ effluat, That that I haue not of my selfe, I will boldly vsurpe of the bowels of the Lord, for bycause they flow in mercie, neyther want they holes whereout they flow. This boldnesse & vsurpation, is a good presumption. It is a

firme faith that shall stand like mount Sion, and not be moued. It is buylt on the rock that no tempest shall ouerturne, and not on the sands of mens workes, that euery doubtfull waue shall trosse and chatter it, no, the gates of hell shall not preuayle

against this faith, Si ambulauero in medio vmbre mortis,

mortis, If I walke in the middle of the shadowe
 of death, I will not feare, for thou art with mee,
 sayth Dauid, And therfore sayth S. Paule, Iusti-
 ficati ex fide pacem habeamus erga Deum, Being iu-
 stified by faith, let vs haue peace (not doubt) to God-
 warde, lette vs assure our selues of the loue and fa-
 uour of God. Qui credit in filium, habet testimoniū 1. Iohn. 5.
 in seipso, He that beleueth in the sonne, hath the wit-
 nesse in himselfe. For when you beleued (sayth S. Ephes. 1.
 Paule) you were sealed with the holy spirite of pro-
 mise, whiche is the earnest of our inheritaunce. So Ephes. 3.
 that we haue boldnesse and entrance with the con-
 fidence which is by faith on him. Nolite itaq; amit-
 tere confidentiam, Cast not away therefore your con-
 fidence, which hath a great recompence of rewarde. Heb. 10.
 This is the trust that we haue in him, that if we aske 1. Iohn. 5.
 any thing according to his will, he heareth vs. And if
 we know that he heare vs, whatsoeuer we aske, wee
 know we haue the petitions that we desire of him.
 This is no diuels faith, neuer a diuel in hel can do
 this: Neither is this þ faith of those wicked ones
 that are his members, howsoeuer they bairly crake
 of that they haue not: neyther is this the papists
 faith, by the papists owne profession, that he must
 stil waue in suspence & hāg in doubt: but this is the
 faith of all those þ shal receiue eternall lyfe. These 1. Iohn. 5.
 things (sayth S. Iohn) haue I written to you, that
 beleue in the name of the sonne of God. (Not that
 ye should hang in doubt) but that ye should knowe
 howe that ye haue eternall life: That yee haue it
 (saith he) not that ye may haue it, & may goe with
 it, but ye haue it for (saide he) immediately before,

He that hathe the sonne hathe life, and he that hathe not the sonne of God, hath not life: But the vertue of true beleefe & faith, that he hath alredy life in true assurance, bicause he hath him assuredly the whiche is truthe and life: Well (saith the Papist) for all this heauing and shouing yee shall not haue all your will, we haue yet then at the least one good qualitie & vertue whiche shall saue vs, and that is euen our faith if ye will admitte nomore. But here the Papists begin to cauell and wrangle, which is a signe they draw to the last cast. For they know well inough, where the scripture thus ascribeth iustifieng and saluation to faith, that it taketh not faith in that respect, that it is any quality or habite in vs, no not infused of God, nor any vertue theologicall, nor yet any action of the minde: But only in respect of the relation that it hath to Iesus Christ, to grace, to the mercies, to the promises, and to the gift of God: God is all in all, the gift Christ is only my iustification, but bicause the feete wherewith we com vnto it, is faith, We are brought in (saith S. Paule) Through faith into this grace wherin we stand, Nam fide statis. By faith we stand. Per fidem ambulamus, with the feet of faith we walke to the mounte of God: Bycause the eye wherby I looke on Christe is faith, Abraham vidit diem meū, Abraham sawe my daye (saith Christ) with the eye of faith: Bicause the hande wherby I receaue it is faith, Quotquot receperunt eum: So many as receaued him, euen those that beleue in his name he gaue them power to be the sons of God, by which hand God guided the Israelites

Rom. 5.

2. Cor. 1.

&c. 5.

Iohn. 8.

Iohn. 1.

lites, Apprehendi manum eorum vt educerem eos ē Heb. 8.
 terra Ægypti, I tooke them by the hand to leade them 1. Tim. 6.
 out of the land of Ægypt, And by which hand we
 take hold on heauen, Apprehende vitam æternam, Rom. 10.
 Take holde fast on eternall life with this hande of Ephes. 3.
 faith: Bycause the hart wherin I kepe it is faith,
 Corde creditur, with the heart we beleue, and he
 dwelleth in the harte by faith, Bycause all these
 things are ascribed to faith: Therefore the scrip-
 ture saith, that faith doth iustifie vs, when Christ
 dothe iustifie vs, bicause by faith I receaue Christ,
 which is my iustification. This I do not by my
 works, but by my faith, therefore I saue with
 S. Paule, Faith iustifieth without workes, that is,
 faith only applyeth the merries and merits of Je- Rom. 3. & 4.
 sus Christ freely offred vnto me, without any pre-
 paration or merite at all of mine. And thus dothe
 S. Paule plainly expound him selfe in the seconde
 chapter to the Ephesians. Ye are saued by grace
 throug hfaith, and that not of your selues, for it is the Ephes. 2.
 gifte of God, it commeth not of workes, lest anye
 man shold boast him selfe. For we are his workeman-
 ship created in Christ Iesus vnto good workes, which
 God hath ordayned that we shold walke in them.
 Here is first set down the state of iustification how
 we be saued. Workes are excludēd from thys mat-
 ter, yea our selues and all, as any cause hereof.
 The reason is alleaged, least we shold boast our
 selues, and so all the glozy shoulde not redounde to
 God: Then do they deface Gods glozy and boaste
 them selues, that put workes, or any thing in them
 selues, in the cause of iustification. The only cause
 is here

is here made grace, and least we sholde thinke any part of this grace to be in vs, that is debarred also, and grace is pronounced to be the only gift of God. Then is the meane shewed wherby we receyue this iustification through faith saith he, here again woꝝks are leste clene out, and only faith is mencioned: And thus is our iustificatio wrought: which Done, then begimeth S. Paule to deale with good woꝝks, and sheweth the ende and ordinance of them, not to be our iustifying, or our meriting, but only to walke in them. And sheweth withal, what good woꝝks are, sutch as God hath ordained in Iesus Christ, and not our own traditions. And so in short and most pithy woꝝds, knitteth bp all this controuerisie. Now if the Papist require to be further satisfied, where S. Paule hath sayd we are saued by grace, how it is wrought by grace, least he sholde mistake grace for the good gifts that God hath geuen vs thinking by them for to be saued S. Paule with the lyke pithe and breuitie, in the fourthe of the Romaines, declareth all the circumstance to him how it is wrought. To him that worketh not (saith he) but belueth in him that iustifieth the vngodly, his faith is accounetd for rightousnesse euen as dauid declareth the blessednesse of the man vnto whom God imputeth righteousness with out woꝝks saying blessed are those whose iniquities are forgeuen and whose sinns are couered, blessed is the man to whom the lorde imputeth not sinne. The partie iustifieng is God, the partie iustified is the vngodly man, the vngodly manne hath no godly woꝝks, how then shall hee be iustified? God of-
fereth

Rom. 4.

fereth his promyse of iustification in Chyriste his
 sonne, the vngodly man and destitute of all godly
 woorks beleueth Gods promise, streight is thys
 man accepted before God for righteouse. Why, he
 hath no righteousnesse in hym. What though
 he is accepted for righteous. He is altogether vngodly.
 What of that? All hys vngodlynnesse is
 cleane couered, neyther shall any poynt thereof be
 layde to his charge, euen as though he had none
 at al: And this is blessednesse and grace, that that
 goodnesse he hath not, is imputed to him, euen as
 though hee had it: And that wickednesse that hee
 hath, is not imputed to him, but couered as thou-
 gh he had it not, and so is sodenly transformed
 into a nother man. Who is able to do so straunge
 and miraculous a woорke: the iustifier. Who is
 that? GOD. Doothe God iustifie the vngodly? Esa. 5.
 Doothe not God say, Wo be to them that make euill
 good &c. and that iustifie the wicked: True, he say-
 eth so of them, and woorthyly, that approue that
 for good, whiche is euill: but this manne is not
 now euill, but was euil, and of euil is made good.
 And therefore, woe againe to them that make good
 euill: Why what goodnesse hath hee to make
 hym good: Forsoothe euen the greatestte good-
 nesse that can bee deuised or wyshed for, and that
 is euen the Sonne of GOD himselfe. That is
 goodnesse inough. But what hath he to doo with
 that: Chyristes righteousnesse is not his ryghteou-
 nesse. Yes (sayeth the symier) though he that I
 haue none of myne owne, I haue Chyristes.

he

1. Cor. 1.

2. Cor. 5.

Gal. 2.

He is my ryghteousnesse, that I might be made the
 righteousnesse of God, bycause I haue put on Iesus
 Christe, bicause I haue receyued him by faith, and
 so with him his righteousnesse is in mee. And he
 and his righteousnesse being in me, though I bee
 of my selfe a sinner. Iam non ego, uiuit uero in me
 Christus, quod autem nunc uiuo in carne, in fide ui-
 uo filij Dei qui dilexit me, & tradidit semetipsum pro
 me, Now it is not I, but Christe dothe liue in me,
 as for that I nowe liue, I lyue in the faith of the
 sonne of God that loued me, and gaue himselfe for
 me. Why, is thy faith of such vertue then to worke
 this matter? No, my faith onely apprehendeth
 Christ, that is my righteousnesse, and God of his
 fauourable mercy, accepteth this my faith, that is
 the apprehender, for his sake that is apprehended
 as though the righteousnes of Christe were euen
 myne owne: God dothe not this for my sake, nor
 for my workes sake, nor for my faithes sake, but
 for his owne sonnes sake, whome I flee vnto, and
 flee from my selfe, and from all other, and catche
 holde only vpon him by faith. And this my faith
 in him, is imputed to me for rightuoulnesse. Thus
 was it imputed to Abraham for righteousnesse, &
 it shall be like wise imputed to you for righteous-
 nesse, if yee beleue in hym that rayled bp Iesus
 Christe. So if this beleefe deserueth it not, no more
 than any other worke deserueth it, though beleefe
 be the onely receyte and apprehension of it, yet all
 consisteth but in imputation & acception, in vouch-
 safing and accompting this to bee ours, that in it
 selfe is not ours, we do but onely receyue by faith
 Iesus

Jesus Christ offered of **GOD** the father vnto vs, whome if wee doo receyue, Cum filio suo no- Rom. 8.
bis omnia donat, He giueth vs all things with his sonne, and so are we counted righteous.

¶ Well (sayth the Papiste) were there no more in vs, but euen thys, yet lyeth it in vs to receaue Christe into vs: here is some thynge, and that no small matter euen the receauing of it. See (welbeloued) so faine the Papist wold haue some thing to boast vpon, he will play small play rather than he will sitte out. ¶ What a hearing were this in a miserable caitife begger, that had not one pennie in all the world to blesse hym, but lieth in the strettes, an outcast in extreme wretchednesse: an honest mans comes by, and euen vnasked, of mere pittie, biddeth him holde out his hande, and giueth him a good liberall almes: the begger, where he should (had he any grace) render at the leasse his humble hartie & reuerent thanks vnto him, that so freely gaue him this reliefe, goeth craking awaye, and boasting of him selfe, that except he had put foorth his hand & receiued it, the other had not geuen it him. ¶ Were this proude begger worthy his almes that thus impudently would blemish the liberalitie of the geuer, because hee was the receauer? He had doone a great matter had he not troowe you, for letting the almes to fall into his hand: A theefe condemned to death, and euen ready to bee executed, finding in himself no cause wherfore he should be pittied, nor in any other any meanes wherby he mighte be healed, and seeth euen before hym the horrour of death that he hath deserued: sodeynly,

¶ A. j.

vnlooked

vnlooked for, vnſued for, vnasked, vnthought vpon,
 moſte of all vnderſerued, commeth the Queene's
 Maieſties pardon, that ſhee of her owne volun-
 tarie, of her owne gracious mercy and pitie,
 ſendeth hym, ſealed and written wyth her owne
 hande, and freely without any condition or excep-
 tion offereth it vnto him, biddeth him take it, and
 he ſhall not ſuffer death, but bee freely pardoned,
 cleane forgiven, and be accompted as no ſuche fel-
 lon, euen as though he had euer bene a good ſub-
 iecte, and be receyued agayne into as muche grace
 and fauoure, yea and greater than euer hee was
 before. He putteth out his hande, and receyueth
 it: And as ſoone as he hath it, he boasteſt by and
 by what a myghtie deede hee hathe doone to re-
 ceue this pardon, for otherwiſe ſaith he if he had
 not ſo done, the Queene could not haue ſaued him,
 it laye in his owne choiſe and power whether he
 wold be pardoned yea or no, I praye you were
 ſutche a fellowe woorthy to bee pardoned: But
 thus deale the Papistes wyth thys pardon of
 Jeſus Chriſte, naye, they deale farre woorſe in
 this matter with GOD and Chriſte his ſonne,
 than any man is able to deale wyth manne. For
 as this offer and gyft of GOD, excelleth all com-
 pariſon of Princes offers, ſo manne in reſpecte
 of GOD whome he hath offended, is in farre
 more wretched eſtate of ſynnes captiuitie, and
 daunger of eternall deathe, than all the beggers
 and pryſoners in the worlde. Neyther can he (yf
 he well conſyder and weyghe hys caſe) doo ſo
 muche

much as the begger or prisoner maye: for though
 he may resemble them in the refusall, and so with
 them bee moste vnwoorthie eyther of almes or
 pardon: yet hath not he that libertie in this mat-
 ter of the soule to receyue it of his owne free will,
 as they haue libertie to receyue that is offred them
 in bodily matters. For although this gyfte be of-
 fered vnto all, yet none doo nor can receyue this
 gyfte, but those to whome the meanes also to re-
 ceyue it is gyuen. The meanes is faythe, but
 euery manne hath not faythe, nor fayth is not
 of vs, though it bee in vs, faythe is the gyfte of
 GOD, flesh and bloude reueales it not, but he
 Qui diuisit vnicuique secundum mensuram fidei,
 That hath deuided to eche manne accordyng to
 the measure of fayth. Vnto you (sayeth Saincte
 Paule to the Philippians) it is geuen that ye shold
 not only belceue in Iesus Christe, but also suffer for
 him. And for his owne parte (sayeth hee) Miseri-
 cordiam consecutus sum vt sim fidelis, I haue obtay-
 ned mercie that I might be faithfull. And therefore
 it is not a voluntarie matter of our choyse, to put
 oute the hande of faythe, and take holde of
 Chryste: No sayeth Chryste hymselfe, Hoc est opus
 Dei, vt credatis in eum, This is the worke of God
 that ye beleue in hym, whome hee hath sente,
 It is not your worke, Donum Dei est, It is Gods
 gift, Then man hath nothyng at all in hym selfe,
 not so muche as to put out his hande and receyue
 this gifte, excepte GOD geue hym this gyfte
 also to receaue it, except God geue him this hand
 to put out howe can he put out that he hath not?

1. Cor. 12.
 Matth. 16
 Rom. 12.

1. Tim. 1.

Philip. 1.

Iohn. 6.

Na. ii.

it must

A. 13.

it muste needes bee then that those that receyue this gift, the sonne of G O D, are euen the elect of God. Crediderunt quotquot præordinati fuerunt ad vitam æternam, Euen so many beleued, as were ordeyned to eternall lyfe. And further then thys we will not, we dare not, we can not wade (howe soeuer the diuell, the worlde, the flethe, the Papists doo startle hereat) but mooste humbly lette vs prayse and magnifie God for this, and saye with Christe, Confiteor tibi pater. &c. I giue thee thanks O Father, Lorde of Heauen and earth, bicause thou haste hidden these thyngs from the wyse and prudent, and haste opened them vnto babes, it is so (father) bycause thy good pleasure was such, It is not so, bicause it was oure pleasure, oure will, oure merite, oure worke, oure preparatiue, or any thyng in vs. But G O D hath only of his mere merciful loue, begunne it, wrought it, and perfoxined it in his choyse vessels of mercie, thorough his onely begotten sonne, oure Lorde and Sauoure Iesus Christe.

Matth. 11.

Thus haue I (dearly beloued in the lord) a great deale to long I graunt, deteyned your patience, but the matter for me (I hope) will pleade my pardon. A matter of no lesse momente in it selfe, than concerning the weyghtiest poynts of our religion, the chiefest controuerlies of oure contention, and all the causes of our saluation. Neither myghte wee passe through these matters (hauiing to deale with suche crafty and warbling aduersaries (so soone as the ordinarie time in this place dothe require: but I haue presumed in this extraordinarie Sermon,

or rather was driuen thereto, to driue out the time
extraordinarily: for the aduersaries, to stop their
mouths, and if it please God to win their harts al-
so, at least for our selues, to confirme & strengthen
ours, against all theyr cautions. Which effect
that it may worke in them and vs, let vs neuer
forget this most worthe sentence, So god loued
the world that he gaue his only begotten sonne, that
all that beleue in him, shold not perishe, but haue e-
ternall life. Let vs remember all the foure parts,
into the which I deuided this sentence: In the
first, let vs seriously set before vs these two endes
Everlasting death, and Everlasting life: Secondly
these two parties God and the world, chiefly con-
sidering the eternall purpose and election of God,
the first cause and originall of our saluation: In
the second parte let vs consider, what moued God
to elect vs to life everlasting, nothing in the world
but all in him selfe, euen only his owne mere loue.
Wherin remember withall, howe greatly they
haue abused you, or rather abused God, by little
and litle in taking all from God, and let vs render
all to him, from whose loue all procedes to vs. In
the third parte consider by what meanes god hath
wrought it, euen by Iesus Christ His only begor-
ren sonne. What a passing loue thys was sur-
mounting all kindes of loue, what an excellent
gifte it was, and how the Papists trode it vnder
foote, and let vs beware lest we misuse this gifte
by securitie of life, as they by false doctrine dyd de-
face it. Laste of all, let vs receaue thys gifte by
faith, the only meanes we take it by, and take hede

of them, for in every thing they haue shewed them
selues to God and man vnfaithfull, neither know
they what faith meanes, and therefore are they
such enemies of this doctrine, that only a stedfast
faith apprehending, The sonne of God doth make
vs acceptable vnto the father. But let vs (leaving
them to Gods iudgements to come vpon them) ad-
mit and beleue this his eternall truth, and prayse
God for these his vnspeakable mercies poured
on vs in Iesus Christ our Lord, to whom
with the father and the holy ghost three
persons and one most perfecte and
euerliuing Godhed, be all
prays and glory now
and for euer.

Amen:

FINIS.

Faultes escaped.

Fol. 9. line. 29. for an reade and.

Fol. 17. line. 1. for what yet they were, read, what they were.

Fol. 38. line. 5. for apprimetur, reade, oprimetur.

Fol. 45. line. 26. for plucketh, reade, plungeth.

Fol. 48. line. 7. for he coalde tell, reade, he coulde not tell.

Fol. 124. line. 12. for iewels, reade, iewellers.

Fol. 131. line. 2. for no longer be deceined, reade, no longer
deceyued.

Fol. 142. line. 6. for genen, reade given.

Fol. 144. lin. vlr. for, to be diligētly, read, to be moze diligētly.

Fol. 152. line. vlr. for his, reade this.

Fol. 156. line. 2. for errors, only, reade, errors, and only.

